The Outlook

Vol. 60 November 26, 1898 No. 13

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Check, Draft, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY
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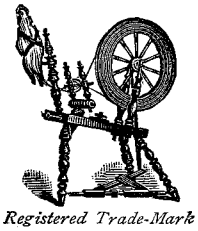

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The Outlook

Published Weekly

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The Paris Commission The present week will see another and a final recession by Spain from her position with regard to the Philippines, or a breaking off of the negotiations. On Monday the American Commissioners presented a formal statement of terms, to which a definite answer from Spain is requested by November 28. The United States declines to accept arbitration as to the meaning of the protocol, renews its demand for cession by Spain of all the Philippines, offers $20,000,000 as a partial compensation and in lieu of assuming the so-called Philippine debt, and makes explicit avowal of its purpose to maintain in the Philippines an "open door" to the world's commerce, in which Spain may share freely. It is also announced that the United States desires to treat of the religious freedom of the Caroline Islands, as agreed upon between the United States and Spain in 1886, of the acquisition of one of the Caroline Islands for an American naval station, and of some other minor matters not specifically named in the protocol. If the terms thus newly offered are accepted by Spain, it is proposed that there shall be a general waiving of all claims for indemnity, national or personal, between the two countries mutually, the release dating back to the beginning of the Cuban insurrection. Immediately after the presenting of these terms the joint session was adjourned until Wednesday. Rumors that the President of the Spanish Commission, Señor Montero Rios, had refused to sanction further negotiations are not at this writing believed in Washington. French and Spanish papers repeat the report that Spain will entirely repudiate both the Philippine and the Cuban debts, and will refer her creditors to the future holders of those islands for payment. That, of course, is a matter with which the United States has nothing to do; one which Spain must settle with her creditors according to her own ideas of honor. The reported capture by the Philippine insurgents of Iloilo, in the island of Panay, has an important bearing on the settlement of the Philippines question, as this is, next to Manila, the most important place in the Philippines, and its easy capture by the insurgents, if the reports are true, show that Spanish power in the islands has been reduced to little better than nothing.

❀

The Filipino Protest Last week's papers contain a remarkable document addressed to President McKinley and the American people. If this paper correctly represents the leaders of the Filipinos, they possess more intelligence and self-restraint than the American newspapers have given them credit for. It certainly compares favorably in these qualities with any similar document which might be expected from any negro community in the South, any Indian community in the West, any colony of foreign immigrants in any of our own States, or even any labor union suffering under real or supposed wrongs. One such exhibition of self-control does not demonstrate the capacity of the people from whom it issues for self-government, but it goes far to indicate the possession of such capacity. The Filipinos appeal to the "great and good judgment of President McKinley and the spirit of fairness and justice of the American people, as always shown in their regard for the petitions of the weak and oppressed;" they declare that they are "waiting patiently for the conclusion of the Paris conference," and, while so doing, "implore the intervention of the President, supported by the will of the people, to end the slights shown our leaders, officials, soldiers, and people by some of the American military and naval authorities and soldiers;" they protest against the reports which have been sent broadcast respecting them; they assert by implication that the

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Filipinos have, from the commencement of hostilities, acceded to every request of the Americans; that, although acting as allies of the Americans, they were completely ignored in the official attack on Manila; on seeing the intention to attack and going to the assistance of the Americans, they were stopped by an armed body instead of by a friendly, peaceful request; that they cheerfully obeyed the order to leave the outskirts of the city, although no assurances were given that the Americans would not restore to the Spanish the posts which the Filipinos had captured from them; that their humane treatment of a thousand Spanish prisoners is a conclusive answer to the cruel accusations that they would murder, loot, steel, and commit incendiarism if given a free hand; and that they have uniformly treated all Americans with courtesy and consideration, and throughout have acted under the advice and with the knowledge of the American officials. They "attribute this sudden change from friendly encouragement and co-operation to an order from Washington to the officials at Manila to avoid compromising the American Government by any recognition of the Filipinos or their government"—instructions which they think have been too literally carried out. They close by declaring that they "await the arbitrament of the Peace Commission, for whose good judgment we have profound respect, with even greater interest than the Americans, because it concerns our native land, our happiness, our freedom, and our homes."

❀

General Merritt's Reply An interview with General Merritt is published in partial response to this protest, and it indicates that the Filipinos have rightly comprehended the reason for the policy which has been pursued of entirely ignoring them. "It was impossible," says General Merritt in this interview, "to recognize the insurgents, and I made it a point not to do so, as I knew it would lead to complications. Rear-Admiral Dewey, after my arrival, pursued the same course. . . . I purposely did not recognize Aguinaldo nor his troops, nor use them in any way. In talking with leading Filipinos I told them that the United States had no promises to make, but that they might be assured that the Government and the people of the United States would treat them fairly. This was because the United States was in the habit of dealing fairly with any struggling peoples, and not because I had been authorized to say anything of the kind." We do not doubt that the policy of the American Government in this respect has been a wise one; whether it could have been accompanied with explanations which would have made it less trying to the Filipinos it is not for us to judge. Certainly after the protocol was signed it would have been impossible for the United States or any of its officials to recognize the Filipinos as a government or quasi-government, and to have done so even before any protocol might have involved serious complications. The Outlook, therefore, does not criticise the course of the United States Government or its officials at Manila. But certainly the reader who puts himself in the place of the Filipinos, remembers their long and almost hopeless struggle against the Spaniards, considers what must be their disappointment when, at the end of that struggle, they are completely ignored while the peace arrangements are pending on which "the control, disposition, and government of the Philippines" depend, will recognize in the spirit of this protest an unexpected manifestation of a remarkable degree of sound judgment and wise self-restraint.

❀

Conditions in Cuba The formal acceptance by Spain of the American demand that January 1 should be the date for the complete withdrawal of Spanish authority in Cuba is welcome as fixing definitely a time when we may begin to bring about in the whole island a state of security and of commercial prosperity. Just now something very much like anarchy exists in many parts of the island. The Spanish authorities have had trouble with their troops, who have been for some time on the point of mutiny because they have received no pay, and within the last two weeks in one or two instances actual mutiny has occurred. This has been put down by prompt severity—in one case General Arolas killed a rebellious soldier with his own hand—and at present the Spanish authority seems to be firmly established, so far as the troops go. In Santiago there has been considerable ill feeling aroused by rioting on the part of some of our negro soldiers, resulting in one case in the killing of some Cubans, and General Wood has found it necessary to remove one entire regiment from the city and to introduce a more stringent discipline. Throughout the island com-

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mercial and agricultural conditions are in a wretched state, and it seems impossible to do anything to better matters until the old government is done away with entirely and an intelligent and consistent plan is adopted by the United States for the immediate future. The condition of the people in the interior continues to be desperate. A letter from Admiral Sampson was printed last week, inclosing a long communication from General Gomez, both calling upon the American people to carry out their expressed intention of feeding the distressed people who are actually in a state of starvation. These, Admiral Sampson says, include a large majority of the inhabitants of the country.

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The Army Investigation

No testimony taken since the investigation into army abuses began has been so significant as that of Major-General Breckinridge. This is so because of his military experience and special training as an Inspector-General, because he is admitted by all to be eminently fair-minded, because he had opportunities to see for himself and on the spot, and, finally, because he was the first witness of consequence to throw light on the question of ultimate responsibility. General Breckinridge was Chief Inspector-General when the war broke out, and he then promptly sought and found active service. After he left Washington, he said, the corps Inspector-Generals, who had formerly reported to him, were ordered to report to the Adjutant-General. Thus the whole system of inspection was destroyed, and he frankly commented to the Commission: "There is where the whole trouble is; you, gentlemen, are doing now what an Inspector-General should have done three months ago." A curiously suggestive sentence was that in which General Breckinridge said that he thought it best to leave his office in charge of a subordinate who was "also from Michigan"—the "also" clearly referring to the Secretary of War. When he went to Camp Thomas he found the sanitation defective and the command so infected that he recommended that it be disintegrated. He was asked directly to say who was responsible for various defects, and very reluctantly testified that the Quartermaster's Department had not done its entire duty, that the Medical Department "seemed to recognize that something was the matter, but they did not catch up," and that the trouble was the result of the "extremely narrow regular army experience in some quarters, and very narrow civil experience in other quarters." He added that "he did not think that any one wanted a patient with his mouth a nest of flies, yet such a condition was noticeable. No one wanted eight delirious men where only one should have been, yet that happened." Pressed still further on the subject of responsibility, he said that it took time and trouble to get the higher officers in Washington to recognize the situation, and that his predecessor at Camp Thomas, General Brooke, "had to educate the people here [Washington] as well as there." Thus, Surgeon-General Sternberg refused to have a second hospital built, holding that one was enough; General Breckinridge *knew* that a second was imperatively needed, and built it on his own responsibility. As Inspector-General this witness has done admirable service in pointing out necessary changes and improvements in the army, and his criticisms on the ignoring of General Miles, the inefficiency of General Shafter's campaign, and the "reprehensible" condition of the army system generally, are not to be taken as might be the carping of a newspaper critic or a layman.

❀

The President and Civil Service

It is so persistently reported that President McKinley will issue an order in the next few days exempting from the operations of the Civil Service Act a number of places included in the last order of President Cleveland, that, despite our habit of regarding all such rumors with suspicion, we begin to apprehend that there is truth in this one. We speak of this as an apprehension, but not because we are devoted to the Civil Service Law in its present form or regard it as embodying the best possible ideal for securing the best possible men in the public service. We do not wonder that heads of departments are sometimes out of patience with a system which hampers them in the selection of their subordinates, and which implies a deep distrust of their purpose to secure the best men for the work to be done. Nor do we know what are the offices which it is proposed to take out from under the operation of the Civil Service Act, nor what the reasons assigned for the change. But we are certain that it would be a great mistake for the President, whatever those

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offices are and whatever the reasons assigned, to take any such step at the present time. Let it be granted that the Civil Service Law needs amendment; let it be granted that the appointing officers should have a larger discretion in making their appointments. Nevertheless, in politics it is always wise to let the lesser wait upon the greater question; and the great question before the country to-day is, What shall be its relations to Cuba and the Philippines? One of the foremost objections which the anti-expansionists bring against any adoption of a colonial or quasi-colonial policy is their conviction that Cuba and the Philippines will be used by selfish politicians for the purpose of securing places for their friends and favorites. Any such change as it is rumored the President is to make, no matter what reasons may be assigned for it, will intensify and strengthen this objection to his policy of expansion. It will cast suspicion in many quarters upon his Administration, and subject it anew to the charge of being run in the interest of a political party. It will revive again the charges, well grounded as we believe, against the War Department for its appointment of civilians to exercise military functions for which they had neither the competence that comes by training nor that which comes from inherent and original ability. Whatever may be the effect of such an order as is proposed on the place-hunters and political managers, whatever grounds may be alleged for it, the time is most inopportune; and we doubt whether any act of secondary importance which the President could perform would do more to discredit and injure his Administration than any apparently backward step at the present time in the matter of Civil Service Reform.

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The South Carolina Race War

We have given a Southern view of the race war in North Carolina. For the attack there made upon the negroes, especially in Wilmington, there seems to have been, not indeed any justification, but much provocation and some excuse. The fact that leading ministers of the city—Presbyterian, Baptist, and Episcopalian—took the ground that "in the riot the negro was the aggressor," that the question at issue "was the question of intelligence, honesty, and competence as against debauchery, theft, ignorance, and incompetence," does not suffice to prove that the revolution was right, but it certainly does indicate that the revolution was not causeless. If we turn, however, to the South for an account of the race riotings in South Carolina, we are not able to discern either provocation or excuse. The Charleston "News and Courier" says, contrasting the two States, that "in South Carolina there was absolutely no excuse for the lawlessness and bloodshed of the last few days at Phœnix, which has brought shame and disgrace upon the whole State, and exposed the weakness and hollowness of our boasted civilization. We have waited for the facts before making any comment upon the situation, and the facts utterly condemn us as a people. They show, not only that we are powerless to protect the weak and ignorant who are at our mercy, but that we cannot control our own evil tendencies." In South Carolina there is no assertion that the negroes were aggressors, or that they were armed, or that they had brought any intolerable political corruption into the State; and the mob did not confine itself to an attack upon the negroes, but assaulted white men as well, in at least one case threatening the life of a substantial and well-to-do white farmer for no other reason than that he would not join the mob, and that he harbored one of his neighbors from its assaults. It is a mistake to confound the riotings in the two States. In the one case it was an organized uprising against political conditions believed to be intolerable, but which we think it is very clear might have been peacefully corrected. In the other case it was an irruption of lawless members of the community, inflamed by their own passions, feeding their appetite for blood by shedding it, and uncontrolled because—we quote again from the Charleston "News and Courier"—"the lawfully constituted authorities of the State are indifferent or imbecile, or both, in the discharge of their duty." As in the South Carolina riotings the husband (and assistant) of the Federal postmistress was driven by a mob from his home, the Federal Government is investigating the facts, and may follow the investigation with intervention.

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A Polygamist in Congress

As was anticipated, the result in Utah was a Democratic victory, carrying with it the election to Congress of B. H. Roberts—the candidate charged with continuing in polygamy in violation of the law of his

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State and the edict of his Church. To the credit of the Mormons be it said, many of their number opposed Mr. Roberts's candidacy, on the ground that he would misrepresent to the country the general attitude of the Mormon voters. For example, Governor Wells, himself an official in the Mormon Church, spoke as follows in Salt Lake City a few nights before the election: "To vote for the Democratic candidate for Congress vindicates no principle, subserves no good or worthy purpose, but invites more disaster, because it is an open invitation to Congress and the Nation to renew the warfare against the Mormon people, which we all hoped and prayed was ended forever. I am unable to tell what Congress may do in the matter, but I feel sure that the agitation of the matter will be a very great detriment to the State of Utah and to the interest of the people. Let us prove that we are able to settle our own family affairs. Let us have peace." Mr. Roberts's reply was surprisingly frank: "Technically," he said, "a law crept into our statute-books. That law has not been executed; there has been no public sentiment that demanded its execution; and, like some of the blue laws of Connecticut, it has not been enforced. Governor Wells knows all this, and yet he is craven enough in his soul to join hands with the lifelong enemies of his father and his people, and attack me for doing what, as a private citizen and a member of the Mormon Church, he dare not lift his voice against." Inasmuch as Mr. Roberts has been elected, the responsibility of his admission to Congress now rests upon the House of Representatives, to which the Constitution gives the right to "judge of the election and qualifications" of its own members. It is true that since the decision of the Wilkes case in England, just prior to our own Revolution, it has been practically an accepted principle that a constituency has the right to be represented by whomever it desires, regardless of his private character. But in Mr. Roberts's case the fact that Utah was admitted to Statehood only on condition that polygamy should be forever abrogated by law makes it seem legally reasonable as well as morally just that Congress should have the right and the duty to refuse admission to a member who lives in flagrant violation of the laws of his State, and openly repudiates the Constitution under which his State was given representation in the National Congress.

The Minor Parties The official returns now published in a few States make it possible for the first time to measure the growth or decline of the minority parties whose votes were not given in the telegraphic dispatches. It appears that the People's party—and, at the South, the Republican party—polled an even smaller vote than the returns a week ago indicated. For example, in Georgia, where the Democratic majority was correctly reported to be about 45,000 votes, it turns out that the total vote for Populists and Republicans combined was but 13,000, as against 70,000 in 1896. It seems doubtful whether the People's party, as such, will poll any considerable vote two years hence. The Prohibition party seems also to have disappointed its friends—outside of Pennsylvania, where Dr. Swallow ran upon an anti-machine rather than an anti-saloon platform. The total vote of the party does not seem to have reached 150,000 votes, as against nearly 250,000 six years ago. Of considerable interest is the exceptional increase of the Socialists' vote in the Eastern States, particularly in the depressed cotton districts of Rhode Island and Connecticut. In Rhode Island the Socialist vote has grown from 1,300 two years ago to 2,400 this year, while in Massachusetts it has increased from 2,100 votes to no fewer than 12,500, and two Socialists (of the Debs faction) have been elected to the House of Representatives. In the West, where the Fusionists have taken up so many anti-monopoly measures, the Socialist vote seems to have dwindled almost to the vanishing point. The Single-Taxers again had a ticket in the field in Delaware, where, it will be remembered, they conducted a long and vigorous agitation in the hope of securing in this little State a trial of their system. In 1896 they polled 1,200 votes. This year their vote fell to 820. Outside of the great cities, the single tax seems to make but few gains. The movement sprang from the brain of one man, and seems never to have taken hold of the common people, who get their views from what they experience rather than from what they read.

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Constitutional Amendments As usual, the election returns relating to the Constitutional Amendments have been exceedingly tardy and inadequate. It is, however, clear that in Washington woman's suffrage was defeated by an overwhelming

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majority, and in South Dakota it failed of victory, though by only a few votes. In Minnesota the amendment extending the franchise of women on school matters shows a substantial majority in its favor. Already in Minnesota and States westward women candidates for County Superintendent have become popular in all parties; but this is the only position, even in the women's suffrage States, for which women candidates seem to be welcomed by the voters. The other Minnesota amendment, allowing cities to frame their own charters, seems also to have been adopted. The most important amendment, however, accepted in any State was that in South Dakota providing for the establishment of the initiative and the referendum. Although the Populist candidates for Congress were defeated, these principles, formerly advocated by the Populists alone, were indorsed by a majority of more than two to one. The South Dakota amendment, however, does not establish direct legislation in the radical form used in Switzerland or in the New England town meetings. Instead of every measure being submitted to the voters, there is no referendum unless five per cent. of the voters petition for it. If only, therefore, the Legislature avoids scandalous measures in behalf of monopolists or racetracks or saloons, or some other matter of vital public interest, the referendum is not likely to be invoked, save at rare intervals. A similar percentage of the voters is likewise required to initiate new legislation. The chief effect of the amendment will probably be to keep the legislators more closely in accord with their constituents, by enabling the latter, whenever dissatisfied, to take the control of things into their own hands.

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President Dwight's Resignation

Yale University stands in such relations to the Nation that the resignation of its President, Dr. Timothy Dwight, must be regarded as an event of National importance. The ground of his resignation is thus stated by himself:

> It has been my conviction for many years that it is desirable—alike with reference to his own happiness in the later, less active, and more restful period of life, and as related to the highest interests of the institution—that a person who is placed in the chief administrative office in a large university like ours should not continue in that position beyond the age of seventy. In accordance with this conviction, I have had the purpose ever since I entered upon the presidency to offer my resignation at the time when I should myself reach that age. As that time has just now arrived, I make known to you my desire to withdraw f om the duties of my office at the close of the present academic year.

Dr. Dwight took office in 1886, and will have held it, therefore, when his resignation takes effect next spring, for about thirteen years. During this time the number of students has about doubled, and so many new buildings have been added that it may fairly be said that, materially, Yale University has been rebuilt. The funds of the University and its departments have at the same time been increased from $2,273,092 to $4,635,321; that is, they have been, in round numbers, doubled. Nor is this all. Considerable intellectual progress has been made. The elective system of studies has been greatly expanded, and it may almost be said that Yale has been transformed during these years from a college to a university. It is, however, an open secret that the changes which President Dwight has introduced have been too slow for the more progressive spirits, or those who are known as constituting "young Yale." Yet it must be remembered, as the Waterbury "American" well says, that "it is the inheritance of traditions which really makes a great university, such as Oxford and Cambridge on the other side of the water, and Harvard, Yale, and Princeton on this side." Any policy which abruptly broke with these traditions would destroy the university idea under the guise of developing the university organization. The Outlook ventures to hope, however, that, in selecting a successor for President Dwight, the University will so far depart from its traditions as to elect an educator and organizer rather than a clergyman, and a comparatively young man rather than one of approaching old age. What such a university as Yale needs in its future head—at least it so seems to us—is energy, force, and enthusiasm rather than caution and adherence to the past. For, be he who he may, he will certainly be surrounded by men of years and experience who will furnish all the caution and all the loyal adherence to tradition which are necessary to safeguard the University from too abrupt a revolution. The Corporation has requested President Dwight to defer his resignation until the time of the bicentennial celebration in 1901, and we judge that it is not impossible that he may comply with their request.

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The Roman Catholic Church and the Masons

The tendency of the Roman Catholic Church, under the statesmanlike administration of Pope Leo XIII., to adapt itself to the varying conditions in various communities is illustrated by the decree just issued permitting the interment of Roman Catholics in consecrated ground though they belong to secret societies. The Freemasons of the European Continent have often used their order for the purpose of antagonizing the Roman Catholic Church, and the Roman Catholic Church has, therefore, not unnaturally, forbidden its members to belong to the Freemasons, and has refused them the rites of the Church in case of death if they did so belong. Under the influence of foreign and traditional prelates this order had been extended to the United States, where there is no such antagonism, where the order never has been so used, and where there can be really no good reason to forbid a loyal son of the Church from being a Freemason, unless it be the simple fear that belonging to any organization except the Church may weaken his Church loyalty. This ban, so far as the United States is concerned, has now been taken off. Priests are allowed to officiate at the burial of members of secret societies in consecrated ground, provided they have not been openly hostile to the Church. It is said, with what truth we do not know, that Archbishop Ireland has been laboring to secure this reversal of the former policy; and certainly it is a triumph for the liberal, progressive, and American wing of the Church of Rome in America.

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Woman's Christian Temperance Union

The Woman's Christian Temperance Union held its annual Convention in St. Paul last week. The most important action taken by the Convention was that severing the Union from the business enterprise of the Woman's Temple in Chicago. The Temple was started with the view of providing headquarters for the Union, and at the same time proving a source of revenue to the organization by the renting out of unused offices in the building. Miss Willard's judgment was in favor of erecting a building that would cost about one hundred thousand dollars. The woman who conceived the project succeeded in arousing enthusiasm in favor of a building that has cost over half a million. Stock was issued, the controlling amount being in the hands of one of Chicago's wealthiest men, who has been most generous in his effort to assist the Union to complete payment on the building, the burden of which was a severe one to Miss Willard during the closing years of her life. It took, in her judgment, money and effort from the legitimate work of the association. After Miss Willard's death it was proposed to make the Temple a memorial to Miss Willard. The final decision was reached in St. Paul, after a long debate, by a vote of 285 to 71. There was a feeling of relief on the part of those who have felt the Temple work a burden that diverted the Union from its real work. A motion for the organization to become responsible for the $300,000 trust bonds resulted in about the same vote. At once there was organized by the projectors and supporters of the Temple enterprise a Young People's Temple Union of the World. This Union will devote its energies to completing the payment on the Temple as a memorial to Miss Willard and Temperance. Mrs. Lillian M. N. Stevens, of Maine, was elected National President; Miss Anna Gordon, Miss Willard's private secretary, Vice-President-at-Large. Mrs. Stevens was Vice-President-at-Large during Miss Willard's administration; she represented the State of Maine on the Board of Lady Managers at the Columbian Exposition, and had charge of the State exhibit of Charities and Correction. The usual vote in favor of woman's suffrage was passed, and also one condemning the army canteen.

❀

The Situation in France

The situation in Paris has not changed materially during the past week. The French people are beginning to take their sober second thought about the Dreyfus matter; and there are intelligent observers who predict a tremendous reaction against militarism as a consequence of the revelations which are sure to come, if the case is retried, touching the lack of a sense of honor and courage in the General Staff and the army leaders as a whole. If present surmises in regard to the origin of the Dreyfus case are sustained, the army leaders will have to forfeit their claim to respect either as officers or gentlemen, for they will have been guilty of the basest kind of lying, treachery, and cowardice. It looks very much as if the determination to conceal these facts from the public had

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been plunging a few men deeper and deeper into the morass of deceit and injustice. The earlier chapters of Esterhazy's book have appeared, and although he has not as yet made any definite statement of facts, it is reported that he will make a clean breast of his forgeries and will claim that he was simply the instrument of the General Staff. Captain Dreyfus has been informed that his case is to be retried. The rigor of his condition as a prisoner has been modified, and his testimony in some form is to be taken. The Chamber of Deputies has made what is likely to prove an important modification in Government methods, involving serious curtailment of the power of the Executive. Parliamentary Commissions having charge of the Budget, the army, navy, and other departments, to the number of seven, have been increased in number to eleven, and the membership of each Commission increased from thirty-three to fifty-three, so that room is made for every deputy to serve upon some Commission. It is believed that these immense committees (for that is what they practically are) will prove too unwieldy to carry on public affairs with any degree of expedition, and that the system will speedily end in a complete breakdown.

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The American-Canadian Commission

It seems clear that the Commissioners at Washington are likely to find their chief difficulty in coming to an agreement in regard to reciprocity and the North Atlantic fisheries. Before the Commission adjourned at Quebec, there is reason to believe that, though no detailed discussion of other questions had taken place, there was an understanding of the comparative ease with which they could be disposed of. Neither the Behring Sea sealing dispute, nor the bonding privilege, nor the Rush-Bagot Convention of 1817, nor any one of the remaining matters outstanding, presented an insuperable difficulty; but it was felt that reciprocity in trade, and more especially a settlement of the present vexatious difficulties of the North Atlantic fisheries, would tax all the powers of the Commission. It is true that favorable indications are not wanting, notably Mr. Kasson's hearty acknowledgment at the New York Chamber of Commerce banquet in regard to the volume of Canadian purchases from this country; but no clear intimation on either side has been given as to how certain ontentious points are to be agreed upon. These chiefly concern reciprocity and the North Atlantic fisheries. In regard to the former, it is believed that our Commissioners insist upon the repeal of the preferential tariff legislation enacted by Canada in favor of Great Britain. No official statement to that effect has been given out, but it would seem probable, in view of the fact that the preferential tariff enacted by Canada has not thus far proved to be of much value to the mother country, and therefore may with less difficulty become the subject of concession. Thus far lumber and coal are the two most important items whose reciprocal and free exchange seems most likely to be agreed upon; but the reciprocity committee is preparing an extensive list of articles and considering the arguments for and against a freer trade with Canada. It is practically certain that if any reciprocity agreement is made, the existing free lists of our own and the Canadian tariff acts will form a part of it.

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The North Atlantic Fisheries

The North Atlantic fisheries question is still more difficult, by reason of its long standing and the irritating failure of attempts to settle it. The exigent point is this: Canada does not seem willing to grant our fishermen the privilege of landing in the ports of the Dominion and transshipping their catch in bond to our ports and cities unless the United States grants free entry of Canadian fish into our market. Article I. of the treaty of 1818 gives our fishermen the right to land in Canadian ports only for wood, water, shelter, and repairs, and the Canadian Government has given this article a very strict interpretation, prohibiting the buying of bait and supplies, and refusing the bonding privilege for transshipment. After the failure of the Senate to ratify the Bayard-Chamberlain treaty of 1888, an arrangement was made whereby our fishermen could enjoy these privileges on payment of a tonnage tax. According to the present status of the question, Canadian fishermen may land their fish in our ports and bond them, while our fishermen are denied the same right except on payment of a tax, because of the strict interpretation of a treaty made eighty years ago, when the requirements of the fishermen were not so urgent or important as now, and when ideas of international comity were more crude. The whole question is, unfortunately, compli-

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cated by certain prejudices and resentments which have grown worse by nursing, and have now acquired the force of settled convictions. On our side it is difficult to consider the Canadian refusal of the desired privileges as other than a threat to hamper our fishermen unless our market is made free to Canadian fish; while the Canadians look upon our fish duties as an attempt to help the Gloucester industry in compassing the ruin of its rival. The fact is that the Canadian market is by far too small for the actual, and still more so for the potential, product of the fishing-grounds of the Dominion, and the Canadian fish industry can never realize a tithe of its possible development without freer access to our market. Commissioners on both sides have earnestly expressed the hope of settling this vexed question to the satisfaction of both countries, but no other matter before them will demand so much of the spirit of mutual conciliation, or will require more careful consideration.

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Have We the Capacity?

In considering the question whether the United States Government shall extend its authority over such communities as those of Cuba, Porto Rico, and the Philippines, there are three questions to be considered: What are our interests? what our responsibilities? and what our capacity? The first two depend upon the last; for it is certainly not our interest to enter upon undertakings, nor our duty to assume responsibilities, for which we have no capacity.

The opponents of the policy of expansion urge with much insistence that America has proved its incapacity for dealing with what are called subject populations. It is affirmed that the Philippines would be much better cared for if we were to turn them over to England; and it has even been asserted, or at least implied, by such journals as the New York "Evening Post," that Cuba would be better under Spanish rule than under American. It may be worth while, therefore, to consider briefly what capacity the Republic of America has shown for dealing with inferior, if not subject, populations. That capacity has been tested in four ways: by its treatment of the populations of acquired territory, such as Louisiana, Texas, and California; by its treatment of the inferior class of immigrants, such as the Poles, the Hungarians, and the Italians; by its treatment of the negro race; and by its treatment of the North American Indians.

The United States has acquired by purchase or by conquest all the territory lying west of the Mississippi River. In this territory were populations which were not thought to be any more fit for freedom than we now think the Cubans and the Filipinos to be. Louisiana was for the most part a wilderness. "The boatmen," says McMasters, "who steered the broadhorns as they floated down the Mississippi, saw no town on the western bank between Madrid and Pointe Coupée, save the huts of a few Indian traders at the mouth of the Arkansas, and a wretched hamlet called Concord opposite Natchez." From the native population of Louisiana and its environs the same lawlessness was feared as is now apprehended from Aguinaldo and his followers. "It was feared that when the Spanish soldiers left, New Orleans would be given over to plunder and rapine. The free negroes, the Mexicans, all the debased and lawless members of the community, would rise, it was thought, the moment they ceased to feel the restraint of military government, and begin to burn, rob, murder, and destroy." The better class of citizens, largely French, Spanish, and Creoles, were unaccustomed to self-government, and wholly unfamiliar with Anglo-Saxon principles and methods. The same objections to the annexation of Louisiana were urged as are now urged against assuming any responsibility for the Philippines: the injurious industrial effects upon the East; excessive extent of territory; incongruous elements in population; extravagance of cost; and the centralized and even military powers which must be vested in the President in order to maintain order in the new territory.

Similar objections were made when it was proposed to admit Texas to the protection and privileges of the United States. Its heterogeneous population, many of them Mexicans, more than a third of them Indians, few of them Americans, would never assimilate with the American people; the State was bankrupt, its treasury notes being worth only twenty-five cents on a dollar; it was the refuge of bankrupts, cutthroats, and outlaws. The conditions in California were not much better, and the first influence of the gold fever was not to improve either the character of the population or the condition of the State.

These territories were, however, admitted

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to the Union in spite of much weighty objection. The provisional governments organized for temporary purposes soon came to an end. Self-government was established. The responsibility of maintaining law and order was thrown upon the people and was assumed by them. It was often exercised in rude and semi-barbaric methods, as by lynch-law in Texas and the Vigilance Committee in California. Probably, from the Puritan point of view, neither Louisiana, Texas, nor California would be regarded by the New Englander as even now the equal in general culture, in ordered justice, in established liberty, with Massachusetts. But if any one will impartially compare the results in development of those States under the American method and protected by the American flag, with results in progress which have been made by any other similar community under the protection and authority of any other government in the world in the same length of time, we think he must confess, however pessimistic he may be inclined to be, that the comparison does not warrant an unfavorable judgment respecting the adaptability of the American method and the capacity of the American people to promote justice, freedom, and education in a new community and among an untrained people.

America's capacity for dealing with inferior races has also been tested by its treatment of the inferior class of immigrants who have come to this country. There is little in the history of Poland or of Italy under their so-called paternal governments to indicate in the poorer classes of those lands any better character than that possessed by the native Cubans and the native Filipinos. They have come in great numbers to this country, bringing with them their habits, their modes of life, their race prejudices, and their factional animosities. We have received them with a welcome never before accorded by any nation to a migrating people. We have opened to them our schools, invited them to enter into free competition with us in our industries, protected them in their rights, laid upon them no heavier taxes than we have laid upon ourselves, given them as a free gift land if they would only occupy and cultivate it, and bestowed upon them the ballot, inviting them to share with us in the government of the Republic. They have not been instantly converted into free and intelligent Americans. They are often clannish, frequently uncleanly, sometimes brawling. Their homes are far from comfortable, if measured by the American standard; their conditions often discouraging and disheartening to those who fail to recognize the fact that character is a plant of slow growth. But there are no more patriotic Americans, and none who have made greater progress in all the arts and conditions of civilization, than the Polish-Americans, the Italian-Americans, the Hungarian-Americans, the German-Americans, and the Irish-Americans. History records no such rapid advancement in the moral and intellectual elements of civilization as is afforded by the history of the inferior races whose members we have received into our community and treated politically and industrially as we treat ourselves.

The history of the treatment of the negro by the American people may seem to carry with it a different lesson. Yet we are not to forget that slavery was not a growth of the American Republic. It was fastened upon America in colonial times by the policy of Great Britain. It belonged to the mediæval age and to the feudal ideal, and was imported with some other relics of mediæval feudalism. It grew with our growth and strengthened with our strength, and the Constitution was such as to render it well-nigh impossible for the Nation in its National capacity to deal with it. But when at last the slave power, inconsistent in all its spirit with American institutions and ideas, assailed the integrity of the Nation, the Nation did not end the conflict until it had accomplished something, not only for itself, but for this great subject population. It emancipated the subject race. Wisely or unwisely, it conferred upon that race the ballot, as a means of self-protection. It invited the members of that race to a share in the National Government, and, chiefly by State taxation, borne unmurmuringly by the Southern people, but also by millions of dollars contributed philanthropically by the Northern people, a system of education was established, and has since been maintained, for the purpose of equipping the more than eight millions of blacks with the ability to care for themselves. Under the inspiration of this education in the schools and of the larger education furnished by free industry, in spite of sporadic acts of violence, occasional frightful crimes and equally frightful acts of vengeance by half-crazed mobs, the relation between the black and the white races is steadily improving. The conditions of the black race, measured by its possession of prop-

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erty and its approach to industrial independence, are far better than twenty-five years ago; and the character of the black race, though it is as yet but partially emancipated from the shackles of ignorance and superstition, is gradually but surely improving. We think it would be difficult for any one who doubts the capacity of the American people to right a great wrong or to develop out of barbarism a subject race, to find any pages in history in which such a service has been rendered by one people to another, at greater sacrifice or with greater effectiveness than by the American people to the African people during the last forty years.

Our treatment of the Indian races in this country appears to tell a different story. It is marked by a long succession of foolish treaties made only to be iniquitously broken, by the expatriation of honest and often industrious men and women from land long occupied and sacredly guaranteed to them, by the pretense of paternal care which has been too often only a pretense, by maladministration and corruption in government, and by flagrant and lawless violence inflicted by individuals. It is not a defense to the Nation to say that this is largely because we have not employed American methods nor carried out the American spirit in our dealing with the Indian races. We have treated them as foreigners—at first enemies to be fought, then wards to be taken care of. We have never attempted on any large scale to introduce self-government among them, or to admit them as self-governing members of our own American communities. Still shut up on reservations, still kept under the paternal care of an Agent, they have in a century made but little progress toward civilization and an ordered freedom. If it be said by the anti-expansionist that the American Government is ill fitted to take care of an alien people, we think this history of our dealing with the American Indians will amply justify his assertion. Democracy is not adapted to exercise the functions of paternalism, although some honest and sincere effort has been made, and on a large scale, to exercise these functions, and some results have been achieved. The United States Government appropriated for the fiscal year ending June 30, 1898, $2,631,771.35 for the support of Indian schools, in addition to $600,000 paid under treaty provisions. As an illustration of the spirit and purpose of the American people this record does not suffer in comparison with the history of what Spain has done for the Cubans, Russia for the Jews, Italy under Bourbonism for the Italian peasant, or even England for the education of the Irish. The dismal failure in our administration of Indian affairs—and, on the whole, it has been a dismal failure—is due less to deliberate injustice than to the fact that we have endeavored to administer their affairs for them instead of teaching them how to administer their affairs for themselves.

The conclusion of such a historic survey is that the American Government is not fitted for the exercise of paternal functions. If the question is, Have we the capacity, through administrative bureaus, to feed, educate, civilize, and govern the Cubans and the Filipinos, the answer must be, No! If the question is, Have we the capacity to protect them from foreign invasion, and to aid them, by our influence, our example, and our guidance, in establishing free institutions for themselves and learning the art of self-government by governing themselves, the answer is that the history of our treatment of the heterogeneous populations of Louisiana, Texas, and California; of the incoming immigrants unfamiliar with our language, our customs, and our faith; and, in the last forty years, of the negro race, emancipated by our arms and educated largely by our contributions, indicates in the American people both a spirit and a capacity for such a work not paralleled in the world's history.

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Training in Public Service

Lord Rosebery, who always brings a high degree of intelligence to the discussion of any question which interests him, in a recent speech at the University of Edinburgh pointed out the attractions of the English Civil Service for educated young men, and declared that the demand for such men on the part of the British Empire had never been so great as now. He summed the whole matter up in the statement that upon educated men was laid the necessity of holding before the world the ideal of the Empire "as the noblest example yet known to mankind of a free, adaptable, just government." The English Civil Service has made it possible to secure for the benefit of the Government the very best training of England, and to put at the service of the nation the very highest

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kind of professional skill. In some form that opportunity must be offered to men in this country, for it is already clear that the problems which face this country are so complex and require so much intelligence on the part of those who are to handle them successfully that this Government must become a Government of educated men; that is to say, of men who bring to its service not only the influence and the support of their constituents, but familiarity with its principles and its methods of operation and skill in dealing with them. A government of untrained men—that is, of men who have no special fitness for their task—would be un-American. It is not essential that the men who govern us should have a university education; it is essential that they should have fitted themselves by some form of education for their duties. The doctrine that one man is as good as another at any time, for any work, has sometimes been preached in this country, but never practiced in any sanely conducted business or organization, because it contravenes all the laws of right organization and of success.

Mr. David A. Wells was a fine example of the trained man in public service, and his later life was an unhappy illustration of the fact that in this country room is not always made for the trained man in public service. A graduate of Williams College, an institution which has given the country so many men of individuality and force, and of the Lawrence Scientific School at Cambridge, Mr. Wells subsequently became a pupil of Agassiz. He spent some time at Harvard as an assistant professor, and did some teaching work at the Lawrence Academy in Groton, Mass. He was a student from the beginning, and a student he remained to the end of his days. It was in 1864 that he first became widely known, by the publication of a paper on "Our Burden and Our Strength," which had a great sale, was republished in England, and translated into French and German. This discussion of our financial condition was so clear and convincing that it had a great deal to do with restoring public confidence in our financial strength. It made such an impression upon President Lincoln that Mr. Wells was invited to Washington to discuss the best method of dealing with the financial situation. As a result of this discussion Mr. Wells was appointed Chairman of the Revenue Commission created in 1865; and this Commission, after a year of hard work, for the first time brought order out of the confused mass of laws which had been enacted during the war, and made the first thorough and scientific attempt to array and apply statistics for National purposes. The Bureau of Statistics was one of the results of the work of this Commission.

Mr. Wells was then appointed Special Commissioner of the Revenue, and took charge, as an expert, of the entire reconstruction and rearrangement of laws relating to the internal revenue. He originated a number of very important reforms, and secured their adoption by Congress in the face of very strong opposition. During a period of great laxity and of much corruption this trained official brought all the power of his intelligence to bear on the confusion of the time, and was able, not only to bring a certain degree of order out of chaos, but also to kill many corrupt schemes. In 1867 Mr. Wells was selected to prepare the draft of a new tariff which should provide for the reduction of the war duties. Up to this time Mr. Wells had believed in the protective system, but during a visit abroad, made for the purpose of qualifying himself by thorough information of conditions and processes in Europe, he became convinced that his position was untenable, and found himself driven to the fundamental positions of free trade. This change of attitude, when it became known, naturally brought down the wrath of his former political associates, and Horace Greeley, whose methods of conducting political warfare were often brutal, brought the ridiculous charge that Mr. Wells had been bought by British gold. That charge was of no importance to anybody but Mr. Greeley; what was of importance was the fact that Mr. Wells was compelled to retire from the service of the Government, and that the country lost what it could not afford to lose—his wisdom, his complete knowledge of fiscal questions and of the financial condition of the country, and his incorruptible courage. There ought to have been some way of keeping such a man in the National service no matter whether he agreed or disagreed with the party in power. Mr. Wells's abilities and experiences were of the kind which Governments always sorely need, and which no Government has needed more than our own; and it ought to be possible to keep such a man in public service without reference to his political views. Mr. Wells had every kind of scholarly recognition from universities

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at home and abroad. He was eminently successful from every point of view, but the country lost his services for many years at a time when he ought to have been constantly in its employ. The public service, detached from politics and conducted on a rational, intelligent system, would offer a great career to such men as Mr. Wells, and secure for the Nation the benefit of great abilities and the most thorough training.

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Intimations of the Unseen

How little of that which makes up life is visible or tangible! We habitually speak and act as if there were certain realities with which we are in such immediate contact that we constantly see and touch them; they exist beyond all question because their existence is evident to the senses. The man who is willing to accept nothing of the being and nature of which he has not ocular or tangible proof accepts these things as realities; all the rest he dismisses as dreams, or rejects as incapable of demonstration. And he does this, in many cases, because he believes that this is the only course open to one who means to preserve absolute integrity of intellect and to be entirely honest with himself and with life. A man of this temper is ready to believe only that which he thinks he knows by absolute contact; there is much else he would like to believe, but he will not permit himself a consolation or comfort based on a hope which the imagination, or the heart or the mind working without due regard for the laws of evidence, has turned into a reality. Many honest men go through life and will not see God because they have bolted all the doors through which God can enter and reveal himself.

Dr. Bushnell, in a moment of insight, once pictured to a friend with whom he was talking the making of man. And after man was made in His own image God said, "He is complete;" and then He added: "No: there is no way in which I can approach him. I will open the great door of the Imagination in his soul, so that I may have access to him." And this great door, which opens outward upon the whole sweep and splendor of the universe, some men bolt and bar as if it were an unlawful and illicit entrance to the soul! They sit in the sublime theater in which the drama of human life is being enacted, and insist that there is no stage because, for the moment, the curtain is down! If there were a blank, impenetrable wall about us, we might bring ourselves to believe that there was nothing beyond its solid structure; but that which closes us in to a certain range of clear knowledge and sense-perception is not an impenetrable barrier; it is the thinnest of curtains—impenetrable by the eye, but of such delicacy of fiber that the breath of mortality seems to draw it back for a moment, of such thinness of texture that it glows or darkens as if lights were being kindled or extinguished behind it. The intelligent man who looks at sunrise or sunset knows that there are other worlds than ours, and that the splendor of dawn and the tender glory of twilight are as real in the physical sense as the solid earth under his feet. In like manner, and with equal conviction, he who lets himself see all that life reveals knows that the light which kindles and fades along the horizon-lines of the soul's life, day after day, shines from other suns than those which flood the vast abysses of space with splendor.

All the deeper realities of life are conveyed to us by intimation rather than by demonstration. They come to us by other roads than those of the senses. The persons to whom we are bound in the sweetest relationships or by the noblest compulsion are never really seen by us. We see and touch their garments; we never see or touch them. They may live with us in the closest intimacy, and yet no sense of ours ever made a path of final approach between us. When they vanish out of life, they leave behind them all that we ever saw or touched; but how pathetically unavailing is the appeal of the heart to the garment laid aside in the haste or pain of the final flight! All we ever saw is there, and yet it is nothing! That which we loved, and which made the world dear and familiar through the diffusion of its own purity and sweetness, we never saw or touched. It was never within the reach of our senses; it was accessible only to our spirits. So sacred was it that the final mystery was never dissipated; so divine was it that the final veil was never lifted. One came our way and dwelt with us in a tabernacle of flesh, even as Christ did, and then departed, leaving behind all that we ever saw or touched, and yet taking with her all that was real, companionable, comprehensible! And yet with this constant and familiar illustration of the presence of a

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reality which we never touch or see under our roof and by our side, we reject the intimations that come to us from every quarter and bring us the truths by which we live!

For we live in the things which are unseen and intangible, which we have never looked upon with our eyes nor grasped with our hands. We live by means of houses, food, raiment, warmth, exercise; we travel, talk, amuse ourselves; we employ a vast number of instruments for our pleasure and a host of agencies for our comfort. All these things we use and profit by; but we live in and through none of them. We live in and through qualities, possessions, passions, convictions, and activities which are intangible and invisible. We live in and through love, faith, hope, duty, devotion, sacrifice; these are the words which compass our deepest life, and make that life valuable and significant to us. The great struggles of the race have been for ideas and principles and sentiments; the real bequests of the past are certain moral or intellectual qualities which instantly move over the horizon of the mind when the words Jew, Greek, Roman, are mentioned in our hearing. It is one of the divine mysteries of man's life in this world that, while he is always dealing with material things, struggling for them, storing them up, and counting himself rich or poor as he increases or diminishes them, he is ready at any moment to hold them as dust in the balances if the things he carries in his heart are in peril. He will open the dikes and destroy the country he has worked for centuries to create rather than suffer her enemies to possess her; he will sacrifice everything he has accumulated for the love of wife or child. Immersed in materialism, man is always at heart an idealist; putting his strength into the mastery and acquisition of things, he is always finding his life in ideas, emotions, convictions. He works with the material, but he lives in the spiritual. If the spiritual is withdrawn from him he withers like a flower from which the light has departed.

If those with whom we live under the same roof are invisible, and the things which hold and sway us, as the moon controls the tides, are intangible, is it strange that God is not within the grasp of the hand, nor the realm of those who have laid aside the garments we once knew within the range of the eye? We pass through a room which is tenantless, but there is a flower in a vase, and straightway we know that one has been there. We go alone into a house, and immediately an unseen person stands beside us, evoked in memory by a thousand touches of the hand, a host of small, inanimate things which, through the disclosure of a selective principle, fill the house with manifold suggestions of an invisible personality. So to-day at Bethlehem and the Mount of Olives a figure stands beside the traveler whose hands no human hand has touched these many centuries; and in the vast universe which God made and through which He has passed, there are everywhere intimations of His presence, evidences of His care. We do not see Him any more clearly than we see ourselves; but because He lives we live, and because we live He must live.

"What Nature for her poets hides,
'Tis wiser to divine than clutch.

The bird I list hath never come
Within the scope of mortal ear;
My prying step would make him dumb,
And the fair tree, his shelter, sear.

Behind the hill, behind the sky,
Behind my inmost thought, he sings;
No feet avail; to hear it nigh
The song itself must lend the wings.

Sing on, sweet bird close hid, and raise
Those angel stairways in my brain
That climb from these low-vaulted clays
To spacious sunshines far from pain."

"Long I followed happy guides,
I could never reach their sides.
. . . No speed of mine avails
To hunt upon their shining trails.
On and away, their hasting feet
Make the morning proud and sweet;
Flowers they strew—I catch the scent;
Or tone of silver instrument
Leaves on the wind melodious trace;
Yet I could never see their face."

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America in the Far East

On another page will be found the first of a series of five articles by Dr. W. E. Griffis, the well-known author of "The Mikado's Empire," "Corea, the Hermit Nation," etc., for years a resident of Japan, and by personal acquaintance familiar with the Eastern peoples and many aspects of the Eastern problems. These articles will afford our readers trustworthy information on the most critical questions of our time, and, while written from the point of view indicated in this first article,

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will be generally historical rather than argumentative. Their object will be to aid the reader to form his own judgment and not to form it for him.

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The Spectator

As a snake is the very last thing the average person wants to meet, either casually or socially, the announcement of a "snake show" in New York attracted the Spectator's curiosity, and he hastened to attend it, in pleasing doubt what he should see. He found a small hall set about with boxes covered with glass in which were confined a variety of living serpents, mainly local species. In one corner an Indian woman was selling trinkets, and in another a banjo, strummed by electric fingers, was twanging out such a noise as would have ruined the business of an Indian serpent-juggler, "charm he never so wisely." Many persons were examining the snakes and the small collections of lizards, etc., with intelligent interest, but no one accepted an invitation to handle the handsome pine-snake or any of the others that an attendant took out and held comfortably while they sucked down a drink of water from a bowl.

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The repugnance that almost every one "instinctively" feels toward serpents is a curious fact. That it is not truly instinctive is shown by the fact that little children have no more fear of a snake than of a worm. Yet the sense of horror rapidly grows upon them in spite of careful teaching, and only a few persons are able to overcome it sufficiently to be able to meet these creatures unexpectedly without fright, or to touch them without recoiling. The explanation of this almost universal feeling probably dates back to the time when primitive man, living in a tropical region, had good reason to fear the deadly attack of almost every serpent he met. By precept and example his children were taught to avoid *all* serpents, therefore, and did so with the utmost promptness, for fear of mistakes. Even when mankind spread into colder countries, venomous snakes, though rarer, were still present, and so the attitude of precaution continued. Such a feeling would account for the malignant and eerie part the serpent plays in most mythologies, when taken in connection with its other characteristics. Perhaps no more universal sentiment than this—one irrespective of race or geography—could be found, and it is no wonder that it has been so ingrained into the human mind as to become an inherited trait having almost the force of an instinct.

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A wise young friend and naturalist explains the matter in her own case by saying that it is the suddenness of the apparition, the uncanny movements of the creature, that startle and alarm her nerves; the knowledge that there is not a dangerous snake in the district doesn't save her at all. She feels that the impish animal has seen her long before she discovered it—perhaps has been creeping towards her—and she resents it. If only she could get her eye upon it *first*, she says, her nerves would behave themselves.

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When one does this, however, it is still difficult to keep the eye there. Get sight of a serpent lying half concealed by grass or leaves, as is usually the case. He makes no perceptible movement, yet if your eyes leave him for an instant, the chances are he will vanish. The little crowd at the show around the cage of a handsomely marbled king-snake witnessed a practical illustration of how this is done. The king-snake is perhaps the largest and most powerful of North American serpents; the Spectator remembers meeting one on the plains of southwestern Texas which could not have been less than twelve feet in length. It takes its name from its ability and willingness to kill any other serpent in its region, and it seems especially fond of the rattlesnake, which it overcomes by pouncing upon it, seizing it by the nape of the neck, and choking and crushing it to death. Our blacksnake does the same to the copperhead. None of the "cannibal kings" at the show was as large as that Texas one, but this fellow in the cage was long enough to illustrate the ophidian manner of progression, and to show how a serpent may glide out of view without seeming to move.

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A snake, indeed, is a vertebrated animal reduced to its lowest terms. By the constant elimination of exterior parts, along its line of ancestry from the Permian age to the present, this branch of the Reptiles has

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attained nearest to the archetype of the Vertebrata, for it is all backbone. Relieved of limbs and their supporting bones, its skeleton consists only of the strictest essentials—skull, vertebræ (422 in one case), and ribs enough to form a cylindrical case for the viscera. Thus a physical realization of the ideal of the type has almost, if not quite, been obtained, for each pair of ribs may perhaps be regarded as integral parts of the vertebra to which they pertain. It is rather curious that the result should be so repugnant to its fellow-vertebrate, man, who conceives himself to be equally near mental perfection.

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That king-snake lay with his head near one end of his box and his tail in the opposite corner. While the people watched him he brought forward, by almost imperceptible ripples, without advancing his head or moving his tail, the whole middle part of his body; then, by a quick yet unnoticeable tightening of the abdominal muscles, like the contraction of stretched rubber, the tail slid forward to overtake the rest. This example of serpent motion was very leisurely executed, but it was evident that its speed could be increased to an almost lightning-like swiftness in the case of lithe, slender forms, such, for example, as the bright-green grass-snakes near by. The so-called coiling is a folding of the body into a more or less spiral pile—the animal does not swing itself around, as we coil a rope.

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Now, how is this done? The means were at hand to learn it, in a well-mounted skeleton exhibited, and in the constant uprearing of living examples against the glass fronts of their prisons, thus displaying their under surfaces. These, as one saw, were covered with a series of flattened transverse plates, hinged together by soft skin. The skeleton showed that the distal points of each pair of thin, highly movable ribs were attached to one of these ventral plates, one at each end; so that a segment of the spine, a pair of ribs, and a ventral plate compose one of the many rings which, knit together by muscles, form the cylindrical body. By these muscles the animal can bring forward these rings, one at a time, or many, and, hooking their tipped-up edges upon any roughness, can gain points of leverage for further movements. This process is assisted by making a lateral, cornerwise movement of the body, "hitching along," which results in that sinuous progression, the more observable the faster they run.

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This apparatus perfectly replaces the functions of hands, feet, fins, and even to some extent of wings, for a snake may throw itself down from a considerable height, trusting to the elasticity of its body. As a consequence, most snakes are safe and agile climbers (as brooding birds too well know), although never winding themselves about the branches. When apparently lying most precariously upon a bending limb, great pythons and boas—specimens of which, glowing in splendid raiment, kept the attention of an unbroken circle of admirers—are able to hang a half or two-thirds of their length down from a tree overhanging some shadowy trail in wait for prey. The richly marbled and spotted hide is lost to view amid the flickering lights of the forest, the body is as rigid and quiet as one of the lianas beside it, and the hapless victim walks unsuspiciously into the jaws of this living trap. Even more expert in this direction is the South American tree-boa, a demure, snuff-brown example of which, four feet long, yet only the bigness of one's thumb, was wandering restlessly about another cage. This fellow is almost as arboreal as a bird, and delights in creeping out towards the tips of drooping branches, where he looks like a tangled rope. Lying there with no apparent grasp at all, the grip of this snake's scale-edges is nevertheless so tenacious as to afford a fulcrum for long, deadly strokes at a passing bird, amazing for their reach and swiftness; and no ordinary agitation of the tree will ever dislodge it. The writer has seen one swayed about as a man might flourish a cane around his head, yet riding its springy support without showing a particle of uneasiness.

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It occurred to the Spectator, as he noted the eager interest with which the people, old and young, at this strange show watched these curious animals and their ways, that a new sense of their perfect adaptation of structure to livelihood came to most minds. It is a pity the city doesn't have more of these little object-lessons for its people; since, even if the big and sensational features—the pythons and the rattlesnakes—get the most attention, many a useful fact and thought are carried away.

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America in the Far East

I.—The Signal Gun at Manila[1]

By William Elliot Griffis

FOR the people of the United States, the oceanic event of May 1, 1898, changed their view of the world. It made the Far East a Near West. Heretofore they had looked at the Chinas, the Indies, and the Pacific spice-world, eastward, as if through and beyond Europe. On that day perspective became prospect. Now they turn to see the whole Pacific through their western windows and at their own doors. Hereafter we study for ourselves the Asiatic lands and waters, glad, however, to profit by that older experience of Europe which for us may have in it "prophetic strain."

What to the world at large is the meaning of that sound heard at Cavite, May 1, 1898? Boom of bell or ring of rifled cannon may mean nothing of itself, but some shots have been "heard round the world." Lexington and Manila have a concord of significance that foreshadows change. What, to us Americans, is the sequel of the opening of Gridley's guns on the Olympia? In what state of mind do they find us? What is the prophecy of our action?

The Japanese of Tokio tell us that during the lapsing centuries the great bell at Shiba has been to the people timepiece, barometer, and guide. Its note, muffled or clear, announced the hours, but changed to the ear according to conditions of weather. The interpretation varied also to the soul. In youth it inspired hope, at man's estate cheer, in old age warning.

Are we, as a nation, in childhood, at man's estate, or in old age? Do we listen to cheer or discouragement? Shall we see in the course of events, as compelled by the firing of that shot, the hand of man, or of God? Are we to go forward or backward? Shall we hold the Philippine archipelago, give it back to the Spaniards, or, refusing responsibilities, trade it off to some other Power? Are we to cling to the Utopia of isolation, or yield to the necessity of national expansion? Does possession of distant islands mean farewell to the alleged traditions of the fathers? Does girding to new duties, facing of vexing problems, and prolonged hard work in the distant Pacific mean "imperialism"? Or does it show faith in God and in democratic institutions?

These are questions which confront us, whether we like to face them or not. That we are not fully prepared to give answer makes no difference. Neither time, nor tide, nor God Almighty waits for man. Providence got ahead of us, and gave the signal before we were ready. Nevertheless, we pray, as of old, "Lead us not into temptation." That is, do not bring us into difficulty, or where we may do wrong, fail, or leave undone "But deliver us from evil." That is, having got into the difficulty, or even, if so be, the wrong, lead us out, set us free, make us victor, or help us to bear by giving grace sufficient. But, in any event, show us what we ought to do and give us courage to do it.

Yet Dewey's was not the first American signal gun in the Far East. On the 7th of July, 1853, Perry's flagship Susquehanna, the foremost of a peaceful armada, dropped anchor off the Yokohama bluffs in Yedo Bay. His sunset gun tolled the knell of old Japan, and began the raising of the curtain on a new panorama of history. Though the Commodore did not know it, there was already within the country a political earthquake just ready for upheaval. Mighty energies, in operation during three half-centuries, were ready for consolidation. These were soon to confront the potencies from without, of which the American Perry was herald and leader. Should both make impact only for mutual destruction, or create a new resultant of forces? The answer to-day is clear. A new nation, leavened with Christianity, girded with modern weapons of war and engines for the victories of peace, with her face to the future and every nerve quivering with the delight and enthusiasm of progress, stands

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ready to share with the Anglo-Saxon peoples the supremacy of the Pacific.

So in the Philippines, latent energies long gathering in force came to explosion even before the appearance of the American Commodore. The significance of this revolt of natives has hardly yet been understood in America. Even before the arrival of one American soldier on land, the Spanish system crumbled and fell. Will the forces from within and without clash to ruin, or coalesce as one? Can any one hold back the impetus of the American people, or suppress the expansive force and sure trend of our commerce? Already we are the greatest traders with the Philippines, next to the British, while with China and Japan our traffic shows a steady increase.

On the one hand is the certain enlargement of our hopes and ambitions, with the control of a mighty share of the trade of China and the densely populated lands adjoining and archipelagoes of the Pacific. On the other is the yearning of long-oppressed islanders for good government and for life worth living. Are we to have on the soil of the Philippines a permanent collision, or a new parallelogram of forces? Better overrate than underrate the Filipinos. They are not all barbarians. Lack of discrimination in dealing with Orientals is fatal to all success in govern ment.

How does Dewey's victory make alignment with other events, such as use of the magnetic needle on shipboard, Columbus's discovery, the application of steam to navigation, the opening of China, Japan, and Korea, the steady movement of Americans westward? Shall we answer such questions in the interests of selfish ease, or of a lust for conquest, a thirst for imperialism, with a view only to the immediate balancing of income and expense? Or shall our heredity, unsought opportunity which seems providential invitation, history, religion, convictions of duty, faith in God, in democracy, and in ourselves, have also a voice?

Whatever the ultimate disposition of the Philippines may be—and we cannot well see at present how they can come other than under American rule—it is evident that the moral problem equals in importance the political. The American people will never hold colonies in the Spanish, Dutch, French, or the abandoned British style. Slavery is over. Forced labor of natives can no longer be, for we are mostly of the "Anglo-Saxon" breed; our political morals recognize that revolutions do not go backward. Bad history does *not* repeat itself, when a better conscience rules. The Philippines, if under the American flag, will never be a mere "plantation" or "possession" to be worked only for the profit of the conquerors. American acceptance means a sacred trust in the interests of civilization, and the education and elevation of the natives, whatever their creed, color, or previous condition, to the status of intelligent freemen. It is impossible to consider the problem as political only. Ours must be at least the newer English way; and better, if possible. The American flag over the Philippines must, will, be a "symbol of light and law."

What is the problem? Let us look first at ourselves and our moral and political resources. To help us in this, history gives guideboards pointing to the future. Here is a nation, true child of the Reformation, and the heir of the Dutch revolt against Spain and of the centuries of British liberty. Its soil was won by revolution, or, more exactly, by resisting revolution from without. In the necessary war which secured union of States, it was led by a man who, as an English subject, had been a thorough believer in a right interpretation of the doctrine of national expansion, and who, as an American, held to the doctrine even more firmly. Washington was convinced that the French had no right where they had fixed themselves—that is, on ground now covered by Ohio and Pennsylvania. Was he a jingo? He, with our fathers who claimed to be good Englishmen, was more obedient to the spirit of English law and freedom than were King George and his advisers. Having won in their contest, Americans began, with the assistance of their hardy pioneers, to wrest the lands between the Mississippi and the Pacific from the red hunters and fishermen who refused to improve it, and from the absentee landlords—France and Spain. Our people obtained by arms, diplomacy, and purchase the territory which is now ours, holding the northwestern Pacific coast through vigilance against British claims and by actual settlement. They held to Hidéyoshi's dictum that "the earth is the earth's earth." Although in this world there is, or can be, rarely such a thing as absolute righteousness in any act of statecraft, they tried to act as honorably and as justly as they could. They have made Hawaii part of the United States,

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with the same motives. Now that, without any expectation or previous desire, or by taking any means except those in obedience to the laws of nations, even of necessity—the same that drove the Beggars of the Sea to capture Brill—they have obtained Manila and virtually the Philippine archipelago, can the momentum of over a century be stopped? Ought it to be checked?

Supposing that, through diplomacy or arms, the ownership of the whole archipelago becomes vested in the United States, and our flag is hoisted over it, from the Bashee Islands to Tawee-Tawee, the problem is one which promises to tax our resources and test our ability to rule alien races. It is to govern eight or ten millions of people of many ethnic stocks, though mostly of the Malay race, speaking forty different languages. Unless we do not know the character or temper of Americans, the problem includes also the education and moral elevation of the Filipinos and the sharing with them our privileges. No wonder we need counsel before action. There ought to be at once formed a Colonial Association to study the whole field, past, present, and future. Yet it is absurd to wait until theory and practice are perfect before we grapple with the task. Experience is the best teacher.

These new Philippians, perhaps yet to become fellow-citizens, as even men once slaves have become, are scattered over hundreds of islands, though the larger members of the group are not as many as the fingers of one's hands. The archipelago lies between the Japanese and the Dutch possessions. The islands look like a great breakwater to Indo-China, which is now held by the French. Commercially they form the gateway to China. They are on the direct road to India and close to Australia. Can Great Britain afford to allow these islands, adjoining her possessions in North Borneo and not far away from the Australian Republics, to pass into the hands of a hostile power? How will France and Germany enjoy the sight of the American flag so near the possessions of Annam and so tantalizingly far away from any longed-for yet unobtained German colony? Do the Dutch take alarm? Will they have to tax themselves to build more ironclads in order to guard against further American ambition? Does Japan fear or welcome us? What difficulties we *can* conjure up!

At home, even greater searchings of heart go on. Can our system of government take in the idea and actuality of colonial administration, and this at the ends of the earth? What do we know of the natives? Are they improvable? After three hundred years of Spanish failure, will we succeed? Can we take hope from the great breeders of revolt? The Spaniards have left the Philippines in the state of a tree which, naturally fruitful, has by neglect become a great worms' nest, in which swarms of crawling, devouring, and fattened creatures have woven a horrid web over leaf and branch, destroying all beauty and fruit and threatening the very life of the tree. Can we make true reformation? Can we educate and lift up? Can we digest this mass of barbarism? Have we not had enough of savagery, ignorance, and low types of humanity within our own States? Shall we be obliged to fight our way and subdue the natives, even if Spain yields them to us? Tremendous will then be the difficulties of maintaining navy and garrison, of keeping order and administering government. Can we pay our expenses? Can we ever hope to give such people American citizenship? In comparison with this central problem of the Philippines, the question of holding or governing other islands in the same part of the earth, such as the Ladrones and the Carolines, is small and subordinate.

Yet let us beware of magnifying difficulties even to caricature and fright. It may help us to remember that this is the era of the exposure of shams. We are learning the difference between the painted lath and the iron, between the canvas fort and masonry, between mercenaries with fans and umbrellas and disciplined patriots holding rifles. When, in 1856, Townsend Harris arrived at Hong-Kong, on the steam frigate San Jacinto, a Chinaman brought on deck for sale a "wild-cat." Even the epauletted sons of Mars and Neptune stood off nervously as the New York merchant-diplomatist boldly proceeded to unwind the defensive coils of twine and rope which paralyzed the creature. Even slight knowledge of zoölogy enabled him to see difference between panthers and pussies. A prolonged unwrapping, as of a mummy, revealed an ordinary roof-scrambler and back-yard vocalist, only too happy to have her artificial spots sponged off, and, when able, to stand up, lap milk, and purr. So, in like manner, in 1894, the colossal Chinese tiger, daubed out on paper, was shown by a little Japanese army to be a sham. Again, Dewey's

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guns showed Spain n the Far East to be only a painted Power. The once world-dominators of East and West, China and Spain, are now the "broken-backed tigers" of Korean proverb.

Difficult as the problem is, the imaginary obstacles conjured up by some of our editors, politicians, and nervous people, who do not seem to know what Americans in the Pacific have done and can do, remind one of the canvas dragons in a Chinese procession or the majority report of Joshua's spies in Canaan. They ought to scare no true Anglo-Saxon who knows his ancestral history, nor any man who takes Christianity seriously, nor any statesman who knows the American people outside of academies and sanctums.

Personally, I find myself unable to see the reality of the so-called impossibilities or to feel the dreadfulness of the risks involved. To say nothing of what British and Dutch have accomplished, see what even Russians and Asiatics can achieve: Three centuries ago the Russians crossed the Ural Mountains on their march to the Sea of Japan. Muscovites are able to civilize, in their way, the nomads of Central Asia and to make of Siberia a second Russia. They did this within the period between Raleigh and McKinley. The Chinese have been able in less time to absorb the Manchus, "the wild and horsey Tartars" of the North, and show to the world that the men whom European monks thought came up directly out of Tartarus are "the most improvable race in Asia." The Japanese have illustrated the self-regenerative power of even a hermit nation. If we, the descendants in ideas, law, traditions, and largely in blood, of the British, cannot do what they have done, then I confess to surprise and confusion. But what they have done we can do. Once, after a snow-storm in the mountains of inland Japan, I wished to push on through a path which my servant and companions said could not be traversed, for it was covered with snow too deep for either sandals or snow-shoes. "Impossible, impossible!" they cried; but just then a Japanese traveling peddler emerged from the banned direction, and, hearing the prophecies of negation, cried out, "Dekimashta!" (I have done it). As he did it, so did I, taking dinner that same day at the end of the route. "DeWitt's Deep" still tells in Dutch waters how a plucky lawyer, using both the lead and the inductive method, could show a path even to sailors fettered by tradition.

Dewey's was a signal gun. The war has been a revelation, compelling Americans to make themselves acquainted with their own pioneers, who have been abroad in the Pacific since the Revolution. It is, indeed, time for some Rip Van Winkles to wake up and look around. The American flag was carried round the world and American business was begun at Canton in China in 1784. For over a century our merchants, sailors, missionaries, diplomatists, and navy, while acquainting themselves with this part of the earth, have made our country known abroad. Dewey's fleet and achievements were not new things, nor, with all due credit to the Admiral and his able assistants, was there anything especially wonderful, when we remember what Americans, with their limited resources, in times past had already accomplished in the waters of China, Japan, Korea, and Malayasia. Dangers as great, battles as wonderful, victories as signal, have been won by the might and valor of our officers and sailors. Space does not allow us, in this first paper, to tell the story in detail. Relatively, the conquests of diplomacy have been as striking and significant as any which the Paris Commission of 1898 have won or are likely to win. Our missionaries have toiled and wrought, depositing the leaven, yes, hiding it, in the Oriental mass for the making of new nations. Furthermore, the United States already owns many islands on the bosom of the Pacific, and an amount of territory in this part of the world which shows that we are far from strangers in it, or that in possessing and governing the Philippines we should be attempting something wholly novel. Barber, Palmyra, Prospect, Fanning, Christmas, Starbuck, Penrhyn, Swan, Pitt, McLeary, Hull, and Enderby islands or groups are ours, besides Pago Pago Bay in the Samoan archipelago, and Hawaii, with probably the Ladrone and Caroline Islands.

In plotting and mapping out the ocean's bottom, in sounding its deeps, in finding out its tides, currents, and winds, its phenomena of air and water, in surveying submarine plateaus and valleys for future telegraph cables, in accurately locating its islands and measuring its landmarks, in gaining knowledge from the Arctic Ocean, in naval exploits, in punishing cannibal savages, wreckers, and pirates (in this often joining hands with their British brothers), the Americans, up to the

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time of the Civil War, were behind none in exploiting this great domain, this middle-earth sea of the future. If the United States were, after the manner of the sixteenth century, to claim the land first discovered by her own explorers, she would have a mighty area beyond her continental frontier, and the map of the United States of America would be enlarged so as to show a large share in the ownership of the earth's surface. As certainly as Russia claims Siberia and Great Britain Australia, so may our Government call the whole northwestern part of Greenland Lincoln and Grant Land, from the 78th to the 83d degree north latitude, besides the Antarctic continent, estimated to contain 2,000,000 square miles. How strange does the very suggestion (as if it were a novelty) of our being a World-Power seem! As a matter of simple fact, the United States in 1860 were in closer touch with the world at large then than at any time since, until this wonder year of 1898.

Our American explorers, diplomatists, merchants, missionaries, educators, in the Pacific have not made a failure of their delicate and difficult tasks. They have shown what American wit, grit, pluck, perseverance, and character can do at the ends of the earth and even amidst the most unpromising circumstances, among savages and semi-savages. With all due respect to our academic friends in the sanctum and study, we believe that the story of American triumphs in the Far East affords a surer guide for decision and action than certain recent utterances which seem to smell more of the lamp than of outdoor acquaintance with facts. Indeed, some deliverances against expansion savor more of weariness and despair than of real insight into the problem. My own study of hermit nations, the origins of their blighting policy and the results of it, does not lead me to recommend a like course of action to Americans. The dangers of enlargement are undeniably great; those of hermitage are greater. We want no national foot-binding. The forced inclusion of the American people between the two oceans, or the exclusion of foreigners and those who disagree with you in opinions or religion, is suicidal. At least it seems to me to show timidity, if not cowardice, to shrink at holding land or attempting government beyond our borders. It is too much like those church fathers in New England who feared for democracy in church government anywhere west of the Hudson River. It savors too much of the embargoism attempted early in this century, or of the dogmatism of a certain editor who twenty-five years ago in Yokohama showed me on a map of the world the regions in which Christianity could never flourish or civilization ever be propagated, or of Benjamin Kidd, who preaches that white men cannot live in the tropics.

In reality, our own history, from Washington, the soldier beyond the borders, and Jefferson, the statesman who took over the Mississippi Valley, down to the recent war with Spain, which made a revelation rather than a revolution in American ideas and opinions, is one long romance of conquest, exhibiting the victories of American colonization, arms, and diplomacy.

Are we now confronted with the responsibility of governing and civilizing eight millions of people once considered at the ends of the earth? Yet now, in days of steam and electricity, these are but a few days distant. This call to new duties comes in a time when the potencies of science, the harnessed forces of nature, and the printing-press have reached a development undreamed of a century ago, and when we have among our people an interest and an intelligence concerning foreign countries and races which was unknown two generations ago. Now the Chinaman is among us. The once hermit Japanese is commonplace on our streets. The Korean is in our schools. Besides our knowledge of the Orientals, small indeed, but wonderful compared with that of our fathers, we have hundreds of Americans residing in Asiatic countries; a large proportion, perhaps an overwhelming majority, being teachers and missionaries. It is evident, then, that from the point of view of acquaintance with Asiatic people, and also of our increased equipment as to mechanical forces, we are prepared to do what our fathers could not dream of doing.

But have we the political genius and facilities to attempt the difficult art of governing barbarous or semi-barbarous races? Besides political talent, have we the moral reserves required for investment of character and influence? Will trade warrant the expense of government? Is it worth while?

We answer: Both the Dutch and the British have displayed an aptitude for governing Asiatic peoples; the former in a good, the latter in a better, way. We are their children. What they have done we can do.

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Their history is our mirror. The same general elements in their civilization are in our own, and "blood is warmer than water." The Scottish and English educational method trains individuals in self-reliance, makes men both independent and co-operative, raises up self-governing nations, even while it gives the lower races a chance to rise, for it helps them to do so.

In India the British people were once confronted with the problem of possessing and governing one of the greatest conglomerates of nations, languages, religions, and political systems to be found on earth. In reality there was no India in any sense of political unity. The term was only a geographical expression. Despite Macaulay and those insular historians who are as childish in their national conceit as are our own, no British army ever conquered India or held it. Yet, profiting by a discovery made by a Frenchman, that sepoys could be used as military allies, the British made unity in place of division and substituted order for anarchy. By dividing and ruling, by employing native troops, by rising to the necessities of the occasion, through reform of their own civil service and through the sobering influence of great responsibilities, our own kin beyond sea have been able to hold nearly a quarter of a billion of differing races and creeds loyal to the throne.

In Insulinde, or Island-India, the Dutch, by political ability, wisdom, practical common sense, and the correct use of the words "Allah" and of "Kismet," rule thirty-three millions of Malays so quietly that the world in general hardly knows that there is any Insulinde.

If they can do so well, why not we? Is it conceit or the old Fourth of July spirit that gives ground for this faith? I cannot see, as some of our editors and bishops and statesmen seem to, that Americans have not the genius or the ability or the political virtue for undertaking colonies or governing the Philippines. Somehow I have a high respect for the stamina and general qualities of our naval and regular army officers. I even believe that we have some pure public men with political ability, and that we have inherited at least a portion of the Anglo-Saxon genius for political science and practice. The nation that produced a Ward of China, a Sam Armstrong of Hampton, to say nothing of the "fathers," ought not to quail before the task of to-day.

I believe in the sobering influence of responsibility. All our great National crises called out able men who would else have been "village Hampdens." How differently is our Fourth of July now celebrated from the same day in the fifties! What a wonderful change in the cast of thought, in the orations and editorials, as compared with those of forty years ago! Our National greatness, bringing increased burdens and more complex and delicate duties, has given a more serious temper to our thought and word. It is true that men who live in academic seclusion, or alongside of mighty bosses, or who have not seen their own lines of planned reform run as they hoped, take dark views of the future, imagining that the American populace is inflammable and hopelessly boss-ridden. Some will even bring up Alaska as a not particularly encouraging example. Others will argue, from the mercantile point of view, that only civilized men make good customers and that "barbarians" will not buy steel rails, optical instruments, or *éditions de luxe*.

But we cling to the idea, having seen it often illustrated, that, in individuals, societies, and nations, great responsibilities sober and develop—in lads fresh from college, in women left orphans or widows, in maidens reduced in a day from affluence to penury, in men many, and in a Vice-President engaged one day in the lowest kind of political truckling and vote-buying quickly becoming one of the most honored of Presidents. History shows also what little countries, Greece, Holland, Japan, have done under the stress of duty and danger. We have known young statesmen in Japan who expected to hatch the egg of new national life by warming it in the fire which they had built, even hoping within ten years to make Japan equal to Great Britain. We have seen also how the realities of responsibilty cooled and humbled them, though they bated not a jot of heart or hope, but persevered even when the awful complexity of the problems was realized.

In any event, we ought not to take counsel of our fears, but rather of our hopes. The wisdom of the discouraged is not wholesome. There are those who lose the good they might win by fearing to attempt. A great poet tells of one who "made by cowardice the great refusal." The happiness of millions and our own National safety may depend upon our courage and wisdom displayed in 1898.

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A Day in Paris[1]

By Elbert F. Baldwin

PARIS is placidly calm to-day. The little steamers, whether *mouches* or *hirondelles*, pass quietly if quickly up and down the Seine. The quays are filled with unhurried book-lovers, poking their noses into the fascinating shelves along stream. The boulevards are only serenely busy, and even the sorry cabby forgets to lash his poor steed. The parks and the people in them wear their accustomed air of without care, while over all bends a cloudless blue sky and through all is this translucent, mellow October sunshine. More than in most cities there is a praiseworthy regularity in Paris about the shining of the orb of day; perhaps it is because such a symbol is more needed here than elsewhere.

It is more needed. This incurable heart of France remains pathetically irregular and unsteady in its movements. The question as to whether the unjust trial of a Jew shall be revised or not gives play to much popular feeling.

Take the silly demonstration three weeks ago in the Place Wagram, for instance. Our ears still ring with the shrieks of "Long live the army!" "Death to traitors!" "Down with the Jews!" and then a few cries of "Death to the Jews!" What an exhibition of political and religious hatred in front of the Salle Wagram, a large hall, for which the friends of M. Francis de Pressensé had paid their twelve hundred francs that he might once more proclaim to the people the necessity of branding all the forgers who had committed crimes in order to seal the stone of Dreyfus's living tomb. But a paternal Government intervened and at the last moment forbade the address. Around Place Wagram cordons of police kept away the crowds not already in the square. You had to make a wide sweep through several long streets if you would pass from one side of the Place to the other. The police, it must be admitted, did their duty admirably, their good-natured "Circulez, circulez!" being almost their only answer to the witticisms or worse of the crowds. The civic guardians in general seemed rather to enjoy the fun. Their faces were mostly smiling, as if they were at a matinée at some comedy theater. And it was a stage indeed. Everything was theatrical. The very cries seemed to have no deep conviction behind them; they were like the hired choruses at an opera, now celebrating one side, now another. But cries were not all, nor the show of force. To have a real play we must have the force itself. Accordingly some hundreds of young men attempt a sally through the police ranks; they are repulsed; they are reinforced, and are repulsed again. When they return, the policemen proceed to sterner measures. This wave-like motion is repeated by "patriots" in different parts of the Place, and sometimes simultaneously.

Now a driver tries to cross the square with his 'bus. Several men on top, thinking themselves well fortified, have dared to cry "Vive Brisson!" when it would seem as if Brisson's enemies instantly rise by the score right out of the pavement. They stop the bewildered horses, clamber on the 'bus, and dispose summarily of the young men. In their turn come the police and fall atop the fighters, but Law has not enough representatives, and the mounted guards must needs charge the crowd ere the crazed driver can get his horses free. Then, protected on either side by the troops, the 'bus moves off, an animated 'bus indeed as to the gesticulating mass aloft.

A soldier and a priest cross the Place arm in arm. They are greeted everywhere with cheer upon cheer by the anti-revisionists. Nothing, indeed, could be more appropriate than this symbol of the union of the two tyrannies that have dared to crush out individual liberty and responsibility. Perhaps the General of the Jesuits and some generals of the army here have for the moment forgotten that fact in history known as the French Revolution—a revolution which will break out again if there are to be persons and classes above the law. It may be added that, to a man, the Protestants are for the upholding of individual liberty. Else why Protestantism at all?

[1] This article, by a member of The Outlook's staff now in France, was written, as the closing paragraphs show, on the day when the Court of Cassation heard the appeal in the Dreyfus case, and when Paris was recovering from its whirl of political excitement culminating in the resignation of the Brisson Ministry. Next week The Outlook will print an illustrated review of the entire history of the Dreyfus case written by Professor Cohn, of Columbia University.

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A week ago, on the opening of Parliament, a characteristic exhibition of effervescence took place on the Pont and Place de la Concorde, directly in front of the Chamber of Deputies. Fortunately, the shopkeepers in the Rue Royale, leading into the Place on the other side, had time enough to pull down their iron shutters; otherwise there might have been broken windows to add to the broken heads. Not that there were so many of the latter, either. How the crowd escaped with only twenty or thirty wounded and no killed is a mystery. But Frenchmen are agile as monkeys. After a given hour none but Deputies were allowed to pass through the Place, but long before that time the great square was filled with thousands of men determined to acclaim their pet representatives. As on the Place Wagram, here, too, the anti-revisionists were in the majority; hence, when their popular orator, M. Paul Déroulède, appeared, he was greeted with salvos of applause. Before his carriage reached the bridge his long figure in its long coat was seen to rise, and, as he bared his head, his stentorian "Vive l'Armée" could be heard even above the din of the crowd. The cry was enthusiastically encored, and M. Déroulède drove on like a conqueror. Indeed, he was; within half an hour he successfully led an attack on the Brisson Ministry and drove them from power.

A greater orator now passes, and receives less attention. M. Jean Jaurès is not only the head of French Socialists, but has done yeoman's service in speaking and writing in favor of revision. His paper is the "Petite République." The work begun so nobly by M. Scheurer-Kestner, Vice-President of the Senate, and by M. Zola is continued by this sturdy, thick-set, hard-headed, whole-souled advocate, and, as well, by even better-known politicians—ex-Minister Yves Guyot, whose organ is the "Siècle," and M. Clémenceau, who writes daily in the famous "Aurore." The success of such work, in the face of such a foe, proves once more that the pen is mightier than the sword.

Other men drive through too, especially the doughty-looking General Chanoine, then Minister of War, about to betray his Cabinet chief, the Premier. When we see such an irregularity on the part of a soldier of the highest rank towards his superior civil officer, what may we not expect of other soldiers? The sight of a uniform is quite enough to bring shouts from the anti-Dreyfus people. The crowd, whether for or against revision, finally works itself up to such a pitch that the smallest incident produces unexpected results. A boy attempts to sell papers. What are they? The right sort? Horrors! they are all the "Droits de l'Homme." His bundle is quickly snatched from him by the haters of that lively journal; other bundles are found, and a bonfire made of them. The excitement only increases as night comes on. Over there by the bridge a policeman has fallen, and the rioters are kicking his head as if it were a football. Other policemen save their comrade, and then follow arrests a plenty—not, however, without protests and violence. And this is the Place of Peace! Out of her swathings of wreaths and ribands the statue of Strasbourg seems to smile grimly on all this nonsense.

It was nonsense. It was like a French duel. There was much talk, many grand gestures, a general scrimmage, a very little bloodletting, and no deaths. But "honor" was satisfied.

Now grand waves of men with waving plumes and horses with waving manes break through and sweep the Place from side to side. The Republican Guard, like a vast live broom, is clearing the Place. It is an inspiring sight; but one thinks, too, of Augean stables.

On either side of the Place, in the Champs Elysées and in the Tuileries gardens, nurses in Normandy caps are quietly tending their charges, and the babies are busily making mud pies as if nothing unusual were taking place. They have been mud-pie-making all day, bless them! and they will be at it again to-morrow and other to-morrows, just as other babies have lived through other excitements.

To-day, however, it is not the Place Wagram or the Place de la Concorde which are the scenes of concentrated interest, but the Palace of Justice or Court-House, one of the best-known buildings in Paris. It is a vast pile, and extends from quay to quay, for it is on an island in the Seine. It reaches from the Place Dauphine, occupying the end of the island, to the Boulevard du Palais; it is thus surrounded on three sides by the river. The Palais de Justice unites in itself the embodiment of many an architectural age. It is a jumble, true, but what an impressive jumble! It seems a bit like the French character, the product of so many different centuries, governments, customs; and, like that character, it has its attractive and unattract-

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ive sides. We approach the Palace by the Pont au Change, and from this bridge obtain a capital view of the long façade on the Quai de l'Horloge—so called because of the old clock on one of the towers, the oldest public clock in France. It is over five centuries of age, but of course has been restored and re-restored. It speaks to us of those ancient days when it beat time for the royal palace—a palace, however, which for four hundred and fifty years has been no royal residence. In previous visits we had seen the Sainte Chapelle, with its centuried glass, and the Conciergerie, or prison, where, during the Revolution, most of the unhappy souls destined for the scaffold were incarcerated. While one looks with deep interest on the cell of a Marie Antoinette, one regards the prison with still greater interest when told that Alfred Dreyfus, the prisoner now at Devil's Island, will be confined here should he be brought back to be at the disposition of the Court. This transports us with a bound to the fact of to-day.

In the present state of intolerance here—not only political, but also religious, as the Hebrew persecutions show—the Dreyfus case, essentially juridical, has been transformed into a perilous division. Indeed, no moment since 1789 seemed more pregnant for good or portentous for ill than that in which the revision of this trial hung in the balance. That the late French Cabinet finally demanded revision is due most of all to the austere rectitude and indomitable courage of its head, M. Henri Brisson. Despite betrayals from supposed friends, despite intrigues from the Executive's people, and despite threats from army Generals, he finally overcame the doubts of his Minister of Justice, M. Sarrien (to whom Madame Dreyfus had applied for a revision of her husband's trial), and caused the Minister to demand that the Court of Cassation, the supreme tribunal, should revise a sentence pronounced on tainted evidence. To show the feeling which has prevailed, it is enough to say that on the very first day of Parliament the Prime Minister was ousted from office by a majority of anti-revisionists. Fortunately, the demand had already been duly made and the legal proceedings begun.

In a present visit to the Palace of Justice, therefore, it is the Court of Cassation that chiefly interests us. We do not approach now by the Pont au Change, but by the Pont Neuf—despite its name the oldest bridge in Paris. The Pont Neuf lies directly across the point of the island on which stands the Palais de Justice. What Paris-lover has not stood on that point by the statue of Henry IV. and enjoyed the splendid view down stream—the Louvre in all its glory, the bridges one after another, the Pont des Arts, the Pont du Carrousel, the Pont Royal, and the rest! On our left is the large Place Dauphine, ordinarily a grand bicycle ground for all the gamins of the quarter, to-day filled with several companies of soldiers to reinforce the police in case of need. For this is the day when the Court is to hear the demand for the revision of the Dreyfus case. On the two quays and on the boulevard there are more soldiers. The heavy portal of the Conciergerie is specially guarded, as is also the entrance reserved for the magistrates. The great gates are shut to-day—a little one is open at the left. The ordinary palace guards, the *sergents de ville*, and the municipal guard make up the police ranks through which one must go to enter the Court. Only those whose credentials have been passed upon by the authorities may enter.

The southern façade of the Palais was built about forty years ago, and is an unpicturesque affair in comparison with the rest of the edifice. Between the Doric columns there are the statues one would expect to find—Justice and Truth and Prudence and Force and Chastisement and Protection. There are more interesting ones inside the vestibule, of Charlemagne, Saint Louis, Philip Augustus, and Napoleon. We pass along the Galerie des Prisons, and seemingly at every step a guard stops our progress and demands our passports. Barriers are actually erected in certain galleries, while the elaborately decorated Galerie Saint Louis, leading to the Court of Cassation, resembled an armed camp. Even in the Court itself one saw the red pompons of the Municipal Guard.

The Court of Cassation consists of fifteen judges. They meet precisely at noon, and their President, M. Loew, begins with no speech further than to declare that "the proceedings are open. The Reporter is at liberty to address the Court." Then up stands Councilor Bard and begins his long report. The silence from the rest (a contrast to the Zola trial) is broken only once, when the President observes some one in the audience furtively turning a pocket kodak upon the august assemblage. The offender is promptly

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expelled, the President not being able to repress an indignant "That is unworthy of the place," before inviting the Reporter to proceed. In his cap and gown Reporter Bard is a distinguished-looking personage. His career has been extremely rapid and brilliant, and he is already regarded as a jurist of the first rank. Cæsarians, clericals, militarists, and anti-Semites alike may well tremble at his conclusions.

The next day Procurator-General Manau, a dignified and respect-imposing man, presented his *réquisitoire*, or charge to the Court, covering all points. Let it not be forgotten that, first of all his colleagues, M. Manau had proclaimed the condemned Zola an honest man. He did as much for Dreyfus, reading the latter's letters. In the first the prisoner says: "I am accused of the most monstrous crime a soldier can commit. Even now I believe that I am the dupe of a terrible nightmare. But I hope in God and in justice. The truth will come out in the end. My conscience is calm and tranquil, and reproaches me with nothing." The last letter, four years later, ends with the words: "I am daily waiting to learn that the day of justice has at last dawned for us." "That hour," exclaimed M. Manau, "seems to us to have come." He was right. The next day the Court announced its decision to recognize the request as receivable and to declare itself ready to proceed to an official and comprehensive inquiry.

Christmas with the Children

By Emilie Poulsson

ONE of the kindergarten Christmas songs gives so good a presentation of the different aspects of Christmas that I should like to take it as a starting-point:

Christmas! Merry Christmas!
We greet it with glee,
With laughter and singing,
So joyful are we.
It brings us full stockings
Crammed down to the toe,
And fine Christmas trees
On whose boughs presents grow.
But we know a reason
That is better than these
For welcoming Christmas Day;
Listen now, please.
Dear God sent a Christmas gift,
Long, long ago,
To make people happy
And better, we know;
And so we, too, try,
As the day comes each year,
To make our friends happy,
And sad folks to cheer.

Here we have the suggestion of the jolly Christmas with the stockings and the attendant ideas of Santa Claus and the reindeer and the chimney mystery, the delightful Christmas tree and its wondrous fruit; and then, after this exuberance of childish joy, a tender, thoughtful recognition of the origin of Christmas; and finally, as the outcome of this, deeds of love not only to friends but to some in need of love and service. This seems to me to sketch the complete Christmas.

The Santa Claus idea has its advocates and its disparagers, and there is force in what both urge for and against the children's belief in their patron saint. The only caution which I think necessary to observe is with regard to the manner of giving the idea and of explaining it as a fanciful story when the child is older. The mother must not make Santa Claus too seriously real, and must not break with rude abrupiness the spell which she has woven in earlier days.

The many pictures and rhymes about Santa Claus, with the yearly wonder of the stocking, are sufficient grounds, surely, for the child's belief in him; but as the child begins to think and to ask close questions about Santa Claus, shall we not take that as a hint that we must begin to be less realistic in our stories of him, that we must let the spirit of Santa Claus show more and more, gradually eliminating the personality?

We enjoy the innocent credulity which accepts our wonder stories so trustingly that the child blows letters up the chimney to Santa Claus, and puts Santa Claus's name into the God-blesses of the evening prayer, or wants to make a present for Santa Claus, who is so kind.

But we must be careful that we do not encourage the credulity over long; for, besides the shock of a sudden disillusion, there is the danger of inducing the child to pretend to a belief which he no longer really cherishes. Belief in Santa Claus should not be fostered

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after the child has passed a certain stage of development. When the child begins to doubt, let him doubt. Dr. G. Stanley Hall says that the long experience in laying aside a lower for a higher phase of culture by *doubting* opportunely, judiciously, and temperately, is one of the best elements in education.

How, then, shall we help the child from the Santa Claus idea into the reality of love and generosity of which it is the symbol?

One way which I have known to be successful is to let the child be a Santa Claus to somebody, giving gifts or doing little kindnesses without letting himself be known; the mother meanwhile keeping up the air of mystery and making the experience as delightful as possible to the child. Also, attribute happy surprises which come to him or yourself or others to some "Santa Claus," leading the child's thought from the particular personality to a general idea. But do not take away the happy fiction without giving, or having given, the larger, sweeter truth in its place. The exchange may be made almost insensibly to the child.

In a poem by Julia C. R. Dorr there is a most beautiful expression of the spiritual reality behind the mythical Santa, and I wish that every child might learn it. The whole poem is beautiful, but the last stanza contains the essential idea.

There is no title to the poem in the copy which I have seen, so I call it "The Real Santa Claus," or "Santa Claus' Real Name."

There's never a home so low, no doubt,
But I in my flight can find it out;
Nor a hut so hidden but I can see
The shadow cast by the lone roof-tree!
There's never a home so proud and high
That I am constrained to pass it by;
Nor a heart so happy it may not be
Happier still when blessed by me!

What is my name? Ah! who can tell,
Though in every land 'tis a magic spell!
Men call me that and they call me this,
Yet the different names are the same, I wis.
Gift-Bearer to all the world am I,
Joy-Giver, Light-Bringer, where'er I fly;
But the name I bear in the courts above,
My truest and holiest name, is Love!

So much for Santa Claus and the stockings.

The Christmas tree comes next in our song:

And fine Christmas trees,
On whose boughs presents grow.

A new species of this wonder-bearing tree has sprung up since the kindergarten has prepared the soil. The kindergarten Christmas tree, as you may know, bears fruit for papa and mamma and other dear ones; and the children who have worked for this glad result will get a fullness of joy never known to the child who is only a recipient of Christmas-tree fruits, and not a cultivator of them for his friends.

The Christmas tree is a delight which outlasts childhood, and I could wish that its fragrant greenery might be in every home. "So much work and expense," do I hear? That is as you choose to make it. Almost any amount of labor and money may be spent upon a tree, but the blessed fact is that the joy given by the tree has no proportionate relation to those things.

Our little child-song does not stop with the stockings and the Christmas trees.

But we know a reason
That is better than these
For welcoming Christmas day;
Listen now, please.
Dear God sent a Christmas gift,
Long, long ago,
To make people happy
And better, we know.

The story of the baby laid in the manger is, of course, the heart and center of all our talks and stories at this season.

The baby, its strange little bed, its loving mother, the star of wonder, the watching shepherds, the wise men with the first Christmas gifts—what a precious, beautiful, child-like story it is!

The wondrous life of the Man of Sorrows, the sacrince, the suffering, do not belong in our Christmas stories: the babe Jesus, the Christ-child, is for the children.

In "Beckonings of Little Hands," Patterson Du Bois speaks of one of his little boys whose interest in any stories of Jesus was first aroused by a picture of Jesus in the Temple, and the new conception that Jesus had been a child. He asked, "Did Jesus help people when he was a boy?" At another time he said: "He *was* eight, wasn't he?" meaning that Jesus was at one time a boy about his own age. "I could not get him," aid Mr. Du Bois, "to show so much interest in our Lord's adult life; he always reverted to his childhood."

Through simple stories and simple carols oft repeated, and through the talks to which these will lead, the children will early and readily feel the connection between the origin of Christmas and its joyous observance. If in the home we sing the same carols year by year, the Christmases will be linked together,

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and fond associations formed which will always give pleasure.

Perhaps the children will learn only the very simplest carols; but the parents can sing some of the grander ones to them, and the children will gradually grow up to them.

The sweetest modern version of the Christmas story is the one by Nora A. Smith. It is published in "The Story Hour" (Houghton, Mifflin & Co.), and in "A Christmas Festival Service" (The Milton Bradley Company), and when you have read it, I think you will seek no further for your model.

I once read St. Luke's story of the shepherds' vision to two children—the younger one five years old. After I had finished I asked him to return the Bible to his mother. Charlie started, but when he reached the door he came back and said most earnestly, "But, Miss P——, when you are going to read any more stories like that—when you are going to read out of this book again, you'll call me, won't you?" And when he went to his mother he could not say enough about the beautiful story which I had read.

Returning to our little song again, we find in the last two lines the culmination of the Christmas idea, though it is crudely and baldly expressed:

> And so we, too, try,
> As the day comes each year,
> To make our friends happy,
> And sad folks to cheer.

To get the full joy of Christmas the children must be givers as well as receivers; *give* to show love and to make some one happy. Froebel recognized that the little child should be initiated into the "more blessed" part. He shows us how to do this, as usual, by a childish game—"The Flower Basket"—in which the children make a basket of their hands, and play that it is filled with flowers which they give to papa and mamma. He shows his reason for the game in the motto which accompanies it:

> Try to give outward form to thought
> That stirs a child's heart, day by day;
> For even a child's love, left unsought,
> Unfostered, droops and dies away.

As always, we see the child led to expression, to the completion of feeling and thought, by embodying them in action.

The Christmas giving must develop from the daily loving, and in its reaction it will make the child more and more loving. The right Christmas spirit cannot be roused in a few days of hurried work and carol practice. It is too glorious a flower to grow in such haste. There is as little living reality in a Christmas celebration through which the children have been rushed as there is in a paper flower tied to a stick

A Chance for Scenery

By Arthur Reed Kimball

"THE overburdened agriculturist can often get from his crop of posters more than he can get from his crop of wheat." This was Sir Leppel Griffin's discouraging contribution to "Scapa's" last official discussion of the obstacles to be encountered by a Society for Checking the Abuses of Public Advertising—which is "Scapa" spelled out. One finds sad evidence of a like sordid point of view here in America in the testimony of Mr. E. S. Martin in "Harper's Weekly" that this "vandal industry," as he calls the industry of defacing rural scenery with vulgar advertising, has invaded, if not the sanctuary, at least the precincts of the sanctuary. For last summer Mr. Martin "found advertisements painted in the sheds back of the country church" where he has "worshiped off and on for nearly half a century."

Per contra, looked at in another way, so shocking a discovery, indicating the degree of popular indifference, and by inference proving that this "vandal industry" prospers not a little merely through indifference, has its hopeful aspect in a discussion of what chance for preserving rural scenery may still be left. For Mr. Martin, in the paragraph quoted, testifies to what one determined person can accomplish in checking this industry if moved thereto. He records that Dr. G. Alder Blumer, Superintendent of the State Asylum at Utica, N. Y., has been successful in his effort to get rid of the advertising signs that "border the roadside between Utica and his summer home at Hart's Hill." Not satisfied with this achievement, Dr. Blumer, so the Utica "Press" states in a lengthy description of his campaign, "has now obtained the consent of nearly all the residents

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between Yorkville and the Utica end of Whitesboro' Street" for the removal of obnoxious signs. The "Press" expresses the hope that "it will not be long before one may ride from Utica to Whitesboro' without offense" from such unsightly disfigurements—a ride then, one may say, whatever its length or other characteristics, to be accounted one of the most noteworthy rides in any well-settled part of America.

Many may be surprised to learn—Dr. Blumer's personal testimony is here quoted and not the "Press" report—that the crusade was prosecuted with much less than the expected difficulty, although, of course, it involved a great amount of personal labor. The idea that advertising on barns, fences, and trees, or by huge placards erected in open fields, is a source of large income to the owners of the defaced property—as Sir Leppel Griffin testifies it often is in England—is simply a case of popular myth. In a great majority of instances nothing at all is paid for the "privilege." The advertiser's agent takes consent for granted, and does his work without even stopping to ask a "by your leave." Therefore, for their own protection, Dr. Blumer gives persons from whose property obnoxious signs are removed a little tin placard of warning that no "ads" are allowed on the premises. In other instances, where the opportunity for advertising is rated specially desirable, the current price for the vicinity of Utica is only $3 a year. With so small a return when anything at all is paid, and with no return in a great majority of cases, all that in general is needed is a personal appeal and the argument that neighbors are removing the advertisements from their property. But this, unfortunately, is not always to be relied upon. Dr. Blumer says: "To one of the men I remarked not long ago, 'I would like to be rich enough to give to all persons in this county, who allow their barns to be used in this way, more money for keeping "ads" off than for keeping them on.' 'That's so, doctor,' was his discouraging reply; 'we ought to get more money for it than we do!'"

What such a crusade as Dr. Blumer's means in personal effort may be inferred from the fact that he has obtained from the Secretary of the Good Roads League the addresses of 2,000 farmers in his county to whom he intends sending a "Scapa" circular. He also may give some short "Scapa" talks at farmers' meetings in his vicinity, as opportunity offers. To most busy men, with his responsibilities, the idea that time could be found for æsthetic activity of this sort would be dismissed as preposterous—despite the old maxim that if any extra work is to be done the busiest man one knows is the man to go to for it. Further, not the least hopeful side of the crusade is the interest in Dr. Blumer's success aroused in women of other places. One lady in Peekskill, who writes to him for advice, says of her own efforts and those of her family: "We are constantly tearing or rubbing off those signs made of cloth or paper, but the majority are of tin and fastened exceedingly high up out of reach." This lady, doubtless, is a type of many others the country over. It only needs that the enthusiasm and energy of the sex receive intelligent direction and the stimulus of successful example for the crusade against advertising defacement of rural scenery to become a National "movement" instead of a series of sporadic outbreaks of reform. Such a crusade appeals to the same æsthetic patriotism which has led so many organizations of women to take up the task of cleaning the streets of unsightly litter, or of putting life and vigor into village improvement societies. A beginning made on the lines of Dr. Blumer's campaign, and a persistent push of every advantage gained—with roads here and there redeemed as constant object-lessons—are sure in time in any locality to create a sympathetic public sentiment, that, spreading, must eventually find legal expression in statutory restrictions. These will enable the friends of clean roads, as well as of good roads, to use compulsion where persuasion fails. Indeed, the hour for aggressive agitation was never more favorable, with a marked return of popular interest in the country, its beauty no less than its opportunities for out-of-doors life. In this popular interest in what makes the country attractive lies the one great chance for the future of rural scenery.

In this connection the great practical advantage of securing the co-operation of railroad managers must not be overlooked. The Utica "Press," in an editorial comment on what Dr. Blumer has done, referred to the endeavor of Mr. George H. Daniels, General Passenger Agent of the New York Central, "to lessen the number of unsightly advertisements" along the line of that railroad. In answer to a personal inquiry suggested by the reference Mr. Daniels writes:

> I have not been able to accomplish half as much as I would have been glad to, but the

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Central has in the past ten years refused a number of very flattering offers, so far as money was concerned, from parties who wanted to introduce a systematic method of advertising in stations along our line and on the right of way. I have steadily urged that such a use of our buildings and right of way would detract from the comfort of our patrons very much more than any advantage we should gain from a revenue thus derived. So far we have never permitted anything of the kind in our buildings or on property controlled by the company.

This most creditable statement, creditable alike to Mr. Daniels and the New York Central, is indorsed by the Central's operating department, Mr. Van Etten, the General Superintendent, writing that to his knowledge there has been no infringement of the "positive instructions" prohibiting the use of the Central's buildings or right of way for advertising purposes, but adding: "We have, however, taken the matter up, and advised our Maintenance of Way Department to destroy all advertisements found along the line of the road."

If "soulless corporations" are thus found willing to set the example of ridding their lines of travel of obnoxious advertisements so far as the matter is within their control, what may not be hoped from individuals and communities when once the popular æsthetic conscience has been touched? The argument that the eyes of patrons have rights, to be considered no less than the immediate chance of revenue for the road, is a sound one on the business side. As between two railways to the same point, one with a line of road placarded with staring signs and the other with a line of road free from such signs, there could be no question of the traveler's choice.

Books and Authors

Books of the Week

[Most of the books mentioned under this head were received by The Outlook during the week ending November 11. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND PHILOSOPHY

We lately noticed Professors Sanders and Kent's paraphrase of an important section of the Old Testament in their "Messages of the Earlier Prophets." *The Epistles of Paul in Modern English: A Paraphrase*, by Professor George B. Stevens, of Yale, is a work of similar kind and equal importance for a better understanding of ideas often difficult for the ordinary reader to apprehend. Professor Stevens's work on the Pauline theology attests his competency for the task of rendering the verbal translation given in our Bibles into a "thought translation," which aims to express what St. Paul would probably have said had he written in modern English. For the helpfulness of this compare our translation of 1 Corinthians vii., 25, "Now concerning virgins," with Dr. Stevens's paraphrase, "Respecting the question which you raise as to parents giving their daughters in marriage;" also the dictum in Romans xiv., 23, "Whatsoever is not of faith is sin," with its paraphrase, "One sins against his own moral nature when he does, in such cases, what his conscience is not clear in approving." As in this last instance, it sometimes seems as if some redundancy might have been avoided; while in such a passage as 1 Corinthians vii., 3–6, modern modesty has been consulted by a studious brevity which veils the clearness of the common translation. In one point alone a paraphrase hardly improves the translation—viz., the doxologies. One of these, in Romans i., 25, has been omitted, and its place taken by verbiage. All minor blemishes, however, detract little from the great value of Dr. Stevens's work, which we can heartily commend as a most desirable addition to the apparatus for Bible study with which our best scholars are furnishing the people. (Charles Scribner's Sons, New York.)

The Unexpected Christ is a series of thirty evangelistic sermons by the Rev. Louis A. Banks, D.D., the subject of the first discourse giving to the volume its title. They are all brief, popular addresses, copiously illustrated with anecdote, always appropriate and often striking, and aimed at bringing the hearer or reader into discipleship to Christ. Characterized by great simplicity, they are interesting to read, and must have been effective as preached. (W. B. Ketcham, New York.)

Addresses on subjects of academic study, delivered by the late Principal Caird to the University of Glasgow, have been collected in a volume entitled *University Addresses*, with a brief preface by his brother Edward, the Master of Balliol, Oxford. The regret often felt that John Caird published so little will

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be at first mollified and then deepened by this posthumous volume, which evidences the loss sustained by the Scottish Church in the recent death of this eminent theologian and philosopher. These Addresses are devoted partly to studies in science and philosophy, history and art, partly to great representatives of such studies, as Erasmus, Galileo, Hume, Bacon, and Bishop Butler. Among many choice passages that we have marked, that in which most readers will feel the deepest interest dissents from the traditional belief that a modern nation like our own is subject to the same law of rise and fall as the ancient nations. Not so, says Dr. Caird. The career of nations is now under different conditions. Causes of decay which anciently would have worked out national dissolution "are often neutralized and corrected by the influence of international public opinion and the free access of ideas from without." The commercial and financial interest which modern nations have in preventing the ruin of any member of the international partnership is an equally influential factor in the problem, though Dr. Caird does not mention it, while he compares the situation to that of a group of Alpine climbers, bound each to the other for security. (The Macmillan Company, New York.)

The traditional as opposed to the modern views of the Canon of the Old Testament are maintained by Professor Green, of Princeton, in his *General Introduction to the Old Testament*. Since the great Delitzsch, as Dr. Green pathetically remarks, "yielded to the prevailing current," it has been difficult to stem the tide of the new opinions. Dr. Green, however, does his best to fill the widening crevasse; *e. g.*, he stands by the unity of the book of Isaiah, whose composite character has become a truism for most Biblical scholars, and devotes twenty-one pages to the rescue of Daniel from the late date which a general consensus seems fixing for it. Dr. Green's work certainly deserves the attention of those who would hear both sides. Its main defect seems to us to be in assuming that the phrase "Thus saith the Lord" gives the character of a divine revelation to whatever was said—a fallacy which a comparison of Ezekiel xxvi., 7–12, and xxix., 17–20, conclusively disposes of. The critic may without rebuke imitate the prophet in assigning a variable value to that phrase. Dr. Green's statement that he treats his subject "not theologically but historically" is quite true as to the form of treatment. But we do not know of any Biblical scholar whose critical conclusions seem more controlled, however unconsciously, by a theological theory. (Charles Scribner's Sons, New York.)

Another volume has been added to the "Heroes of the Reformation" series—*Philip Melanchthon, the Protestant Preceptor of Germany*, by Professor J. W. Richard, of the Lutheran Seminary at Gettysburg. The celebration in 1897 of the four hundredth anniversary of Melanchthon's birth brought out numerous monographs, of which Professor Richard has availed himself, besides fresh researches in Germany. Melanchthon, long proscribed by theological fanaticism, has been late in coming to his rights. But he has at length come to them. The apostle of tolerance in an intolerant age, he is more justly appreciated now than even when Luther wrote, "The whole Christian world is his debtor." Professor Richard's portrait of him does full justice to his noble character and splendid work, while it does not hide the failings which were the shadowy projection of his virtues. An autobiographical feature is given to the work by judicious selections from Melanchthon's letters and other writings. (G. P. Putnam's Sons, New York.)

In his recent Ingersoll Lecture on *Human Immortality* Professor William James, with his usual vigor and acuteness, has confuted "two supposed objections" to the doctrine. The first, based upon the postulate, which he accepts, that "thought is a function of the brain," he meets by showing that "we are not required to think of productive function only; *we are entitled also to consider permissive or transmissive function*, and this the ordinary psycho-physiologist leaves out of his account." The second objection, the incredible multitude of fellow-creatures to be provided for in future, if immortality be a fact, harbors, in his view, "a tremendous fallacy"—a conceit that would measure the requirements of the Absolute by our own consciousness of need. "It is absurd to suppose, simply because our private power of sympathetic vibration with other lives gives out so soon, that in the heart of infinite being itself there can be such a thing as plethora, or glut, or supersaturation." (Houghton, Mifflin & Co., Boston.)

HISTORY AND BIOGRAPHY

There has been a distinct need for a popular account of the way in which the South

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American countries acquired their freedom from Spanish rule. The history and condition of these republics will constantly be of more and more importance to the United States, and the bearing of their struggles for liberty on present problems is obvious. Mr. Hezekiah Butterworth is always a clear narrator, and his book called *South America* has intrinsic worth and positive timeliness. It is well and fully illustrated. (Doubleday & McClure Company, New York.)

In *A Short History of the United States*, by Mary Platt Parmele, the author succeeds admirably in giving a brief, clear, simple narrative of events. Throughout causes and motives are thrown into prominence, minor and confusing details are omitted. We believe this is a new edition of the book, but no volume dated 1898 ought to speak of the "Greater New York" as a future possibility. (Charles Scribner's Sons, New York.)

Mr. Elbert Hubbard's latest "Little Journeys" have been to *The Homes of American Statesmen*. Washington, Franklin, Hamilton, Samuel and John Quincy Adams, Jefferson, Webster, Clay, Jay, Seward, and Lincoln in their home surroundings and domestic relations form the subjects of colloquially written essays, easy and usually pleasant to read. Mr. Hubbard in his methods of writing is a law unto himself, and is sometimes a little too set on being original and offhand. The book is excellently illustrated. (G. P. Putnam's Sons, New York.)

Marion Harland's *Where Ghosts Walk* is reminiscent of recent visits to "the haunts of familiar characters in history and literature." Burns's cottage, Wolsey's Hampton Court, the "Old Cheshire Cheese" chop-house, Carlyle's house in Cheyne Row, suggest chapters semi-personal, semi-historic; and on the Continent such topics as Catherine of Siena, John Keats in Rome, Dante's "every-day wife," Savonarola at San Marco, and many others offer the occasion for happily written sketches. Many fine photographs illustrate these little talks admirably, and the publishers have given every advantage of form to the book. (G. P. Putnam's Sons, New York.)

In her "Nineteenth Century" series Mrs. E. W. Latimer showed quite unusual skill in picking out and combining from many sources personal incident, anecdote, and odds and ends of historic value. In *My Scrap-Book of the French Revolution* the same skill is exercised to make a decidedly readable book. Among the material thus combined is a great deal that is not easily accessible to general readers. Not the least interesting part of the book is found in the reminiscences of Thomas W. Griffiths, an American who lived in France during the Terror and the Directory. The fascination of the history of the Revolution is undiminishing. The general reader will find here very much of intense dramatic and tragic interest, with incidentally social sketches in abundance. (A. C. McClurg & Co., Chicago.)

Mr. F. H. S. Merewether, in his *Tour through the Famine Districts of India*, describes the terrible crisis which has so sorely taxed the efforts of the British rulers and guardians of the suffering millions of their great Eastern dependency. If, notwithstanding the heroic efforts of the overworked British officials, things were as bad as the photographs show, of which many, taken on the spot, are introduced, what would they have been under a native, or perhaps a Russian, administration? Such a book, the journalistic record of a traveler whose business it was to see and report, stops the mouths of those who cavil at England's "land-grabbing;" her work among the backward races is a work of life-saving and of human betterment. It also stops the mouths of the faddists among us who are recommending the religion of India as a substitute for Christianity. But for the religion whose superstitions interpose the most serious hindrance to Christian efforts to prevent starvation and extirpate the plague, humane relief and remedies would have achieved far greater success. (J. B. Lippincott Company, Philadelphia.)

In the abundance of "Gladstoniana" busy men in particular will find satisfaction in a brief monograph, entitled *Mr. Gladstone*, by one who was his private secretary for five years, Sir Edward W. Hamilton, K.C.B. Not only has it the advantage derived from close personal intimacy, but it is lucidly arranged in chapters, which describe its great subject from various points of view, as he exercised his public functions and displayed his personal qualities. (Charles Scribner's Sons, New York.)

Mr. Sydney George Fisher's *The True Benjamin Franklin* is a very frank account of one of the most interesting and representative men this continent has yet produced—a man about whom the world ought to know the truth, both as regards his strength and his weakness, his virtues and

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his vices. Mr. Fisher has made an effort to tell the truth, and his biography will demand fuller treatment. (The J. B. Lippincott Company, Philadelphia.)

Miss Hattie Tyng Griswold, the author of "Home Life of Great Authors," has prepared what may be called a companion volume in *Personal Sketches of Recent Authors*. In her list of recent authors Miss Griswold includes Tennyson, Renan, Robert Browning, and Mr. Stevenson, as well as Tolstoï, Kipling, and Barrie. The method is a familiar one, which finds acceptance with a multitude who care more to read about authors than to read the authors themselves. Each life is compactly told in its general outline, with some literary comment, in a pleasant but not very compact style. (A. C. McClurg & Co., Chicago.)

ESSAYS AND POETRY

Mr. T. F. Wolfe, whose "A Literary Pilgrimage" and "Literary Shrines" have found readers in other seasons, has made an attractive volume to which he has given the title *Literary Haunts and Homes: American Authors*, which comes near being a literary history, in the sense of indicating localities associated with the literary history of the city from the days of Irving to these days of Mr. Stedman and Mr. Gilder. The volume is charmingly illustrated. (The J. B. Lippincott Company, Philadelphia.)

Messrs. Small, Maynard & Co. (Boston) have brought out in three uniform volumes Mr. Richard Hovey's *The Quest of Merlin*, *The Marriage of Guenevere*, and *The Birth of Galahad*. If we mistake not, one at least of these dramas has already appeared in print. The treatment of the Arthurian legends at the hands of Mr. Hovey will be distinctly distasteful to many readers, because it approaches the intrigues of the court from a point of view which seems to rob the legends of their moral quality. There is a world-wide difference between Tennyson's treatment of the tragedy of Launcelot and Guenevere and Mr. Hovey's treatment.

Dr. Henry van Dyke's discussion of *The Poetry of Tennyson* has had the good fortune to reach its tenth edition, and now appears revised, enlarged, and with a new preface. That a book of literary comment of so serious a nature and so admirable a quality should have found such wide reading is sufficient evidence that literary taste in this country is not so uncertain as we are sometimes told. (Charles Scribner's Sons, New York.)

NOVELS AND TALES

Three volumes of collected short stories by authors of note are worthy of cordial praise for quite different qualities. Ian Maclaren has written little fiction of late; the dozen or more tales in *Afterwards and Other Stories* (Dodd, Mead & Co., New York) have appeared at intervals within two years or more. Some of them give further welcome Drumtochty sketches, with Jamie Soutar, Domsie, Dr. Davidson, and other old friends again sturdily claiming interest; the rest are quiet studies of character in which devotion, unselfishness, and moral stimulus are presented in a sincere, straightforward way with not a trace of pietism and with distinct literary art. The book has, all in all, less rich humor than its predecessors, but it is genuine in spirit and feeling and well worth reading. Mr. E. W. Hornung is, more than Dr. Watson, a story-teller for the story's sake. *Some Persons Unknown* is a collection of English and Australian tales of incident, adventure, and society life, original in plot and workmanlike in execution. (Charles Scribner's Sons, New York.) *Tattle Tales of Cupid* includes two or three lively and amusing love stories and two equally entertaining social comedies in dramatic form by Mr. Paul Leicester Ford. (Dodd, Mead & Co., New York.)

A not remarkably well illustrated or printed edition of Mr. Barrie's charming *Jess* comes to us from Dana, Estes & Co., of Boston.

The Macmillan Company (New York) have made into two attractively printed volumes Cooper's *The Last of the Mohicans*, with colored illustrations by H. M. Brock.

Sielanka: A Forest Picture, is the first story in a volume of short tales by the great Polish writer Henryk Sienkiewicz. The translation is by Mr. Jeremiah Curtin, to whom the English-reading world is indebted for its knowledge of the more important works of this writer. The present stories are varied in subject, and while the volume as a whole is hardly equal to its predecessor, "Hania," there are in it color, vigor, and novelty. (Little, Brown & Co., Boston.)

PATRIOTISM

The Rev. Louis Albert Banks, D.D., whose volume of "Immortal Hymns and Their Story" obtained high commendation, has edited another collection, entitled *Immortal*

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Songs of Camp and Field. Perhaps it is too early yet to pronounce them all immortal. Robert Treat Paine's "Ye Sons of Columbia," written in 1798, is hardly a living lyric now. "The Star-Spangled Banner" and "All Quiet Along the Potomac" are unequally endowed for longevity. The most that can be said in common of the immortals, their associates in this collection, is that they have obtained for their authors an undying name in the annals of literature. Dr. Banks has well done his work of editing them, giving the story of their birth and striking anecdotes connected with their history, together with biographical notices of their autnors. A large number of portraits and illustrations adorns the volume. While its selections are mainly of native origin, some famous lyrics of other peoples who have contributed to our National growth have been deservedly naturalized, among them such as the "Watch on the Rhine," the "Marseillaise," the "Blue Bells of Scotland," and "Rule Britannia," the latter of which has now become, says Dr. Banks, "a grateful song to patriotic Americans." To all such his book is a thoroughly grateful book. (The Burrows Brothers Company, Cleveland.)

BOOKS FOR YOUNG PEOPLE

Gertrude Atherton's writing for children has some of the faults of her novels. *The Valiant Runaways* would be a capital boys' story of adventure in California if it were not too melodramatic in incident and too inflated in language. With these defects it is still a spirited story. (Dodd, Mead & Co., New York.) *The Lost City*, by Joseph E. Badger, is a tale of a marvelous flying ship, and the strange discoveries and adventures of its occupants. It is too forcedly facetious and slangy to be a model boys' book. (Dana, Estes & Co., Boston.) Quite the reverse fault is found in F. H. Costello's *Under the Rattlesnake Flag*, a privateersman's yarn of the Revolution; its talk is prim and prosy and delays the action. (Estes & Lauriat, Boston.) A commendable attempt to popularize the study of mineralogy by recording the talk and adventures of *Boy Mineral Collectors* in story form is only moderately successful. The information conveyed is sound and extensive, but as a story the book is a dismal failure. (The J. B. Lippincott Company, Philadelphia.)

A parlor play made out of the immortal *Alice in Wonderland*, by Emily P. Delafield, was presented with artistic success at the Waldorf in New York about a year and a half ago. The dramatization for possible use by other troupes of children is now printed in a quaint and pretty book by Dodd, Mead & Co., New York.

A curious, fantastical story of a boy and a bear is told in song and story by Albert B. Paine, and in clever pictures by Frank Ver Beck. *The Arkansaw Bear* is an oddity and a delight. (R. H. Russell, New York.)

The "Young of Heart" series, published by Dana, Estes & Co. (Boston), has a fascinating title. Kipling's *The Drums of the Fore and Aft* should be read by Americans in the light of our own recent war experiences. It is not a pleasant story, but it vibrates with the great truth that experience is the one teacher for armies and for men. Beyond this, however, is the art of the writer which puts blood and brain, feeling and purpose, in every character. *Rare Old Chums*, by Will Allen Dromgoole, is in its simple heart-record almost a classic. It is the uneventful record of an old man and a wise child living for and in themselves in the depths of the woods. So delicate is the story that it eludes characterization, and yet so strong in the real things of life as to make its every line an inspiration. *Daddy Darwin's Dove-Cote*, by Juliana Horatia Ewing, is too well known to need more than the announcement that it appears in this delightful series.

Laura E. Richards continues the story of the three cousins, Peggy, Rita, and Margaret, in *Margaret Montfort*. (Dana, Estes & Co., Boston.) The cousin who is the heroine of this story is "too good for human nature's daily food." A girl of eighteen who could display such wisdom in the management of children should be placed at the head of a boy's reformatory, if her like exists. A mother in Israel would not be a circumstance to her.

The Pilgrim Press also publishes *Around the Yule Log*, by Willis Boyd Allen, a collection of short stories, all Christmas stories of the usual character. The hungry are fed, the unhappy comforted, hard hearts melted, purse-strings unloosed that have been tied in hard knots.

A Proud Little Baxter, by Frances Bent Dillingham (The Pilgrim Press, Boston), is the story of a brave, proud little lady of eight years who wins a victory. *His Best Friend*, by Jessie Wright Whitcomb, and *Cyrus the Magician*, by David Beaton, are published by the same house. The first is a

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story of tenement-house life, with its shade and sunshine. "Cyrus the Magician,' the author declares, is written to show the method of magic, which he declares essentially vulgar and degrading, and "the open reasonableness of the supernatural power of Jesus." Cyrus the magician becomes Cyrus the apostle.

His Big Opportunity, by Amy Le Feuvre (The F. H. Revell Company, New York), is the story of two brave boys. One forgives a certain priggishness in the story because, in spite of it, there are such clear glimpses of true boy nature.

To the generations of readers who have followed the fortunes of Elsie with interest, the account of *Elsie on the Hudson*, with her grandchildren and other relatives, will be gladly received. This period may be called the study period of Elsie's life. The journey on the Hudson follows the historic incidents and places on that beautiful river. Mrs. Findley has skillfully woven into the story the accounts published during and immediately after the Revolution, as well as the accounts and records of standard historical works. (Dodd, Mead & Co., New York.)

To the Stories of American History, by James Otis (Estes & Lauriat, Boston), has been added *When Israel Putnam Served the King*. This is a story of the French and Indian war, told in the usual manner of this sympathetic writer of boys' stories. The same house publish *The Cruise of the Comet*, by the same author. This story of the privateer "Comet," Mr. Otis says, is based on letters written by a boy of fourteen, Stephen Burton, to a cousin, and that his part in the making of the book has been but little more than editor. This, too, is one of a series, "The Privateers of 1812."

Every one knows that of all our auxiliary cruisers in the war with Spain the Yankee saw most active service. The Naval Reserves on board of the Yankee acquitted themselves with credit, and had a lively and exciting time. In *A Gunner Aboard the Yankee* the story of the cruising and fighting is told with fun and spirit by "number five of the after port gun." Admiral Sampson furnishes an introduction. There are many photographs and drawings. (The Doubleday & McClure Company, New York.)

The translation from the French of Marcel Schroob of *The Children's Crusade*, with an introduction by Henry Copley Greene, is a quaint, exquisite book. It is printed on hand-made paper, and has a cover design by T. B. Miteyard. The book is a gem of bookmaking, on which the publishers (Small, Maynard & Co., Boston) may be congratulated.

The *Master Sunshine*, by Mrs. C. F. Fraser, is the latest addition to the Sunshine Library. (T. Y. Crowell & Co., New York.) It is a bright, happy story, with its moral—kindness to animals—hidden carefully, because a part of the plot.

Two vividly colored illustrated books designed for very young children, published by R. H. Russell (New York), are of doubtful value from any standpoint. *The Awful Alphabet*, by Oliver P. Tuck, is a series of twenty-seven drawings of exaggerated animals that in no wise disobey the second commandment. The rhymes hardly deserve the name. *Sybil's Garden of Pleasant Beasts*, by Sybil and Katharine Corbet, has in it some elements of fun.

MISCELLANEOUS

Rivers of North America: A Reading Lesson for Students of Geography and Geology, by Professor Israel C. Russell, of the University of Michigan, is for amateur as well as professional students, for all who are interested in learning how the hilly landscape, whose contour shows no change from century to century, acquired its features. Job observed that "the waters wear the stones," but the immensity of the work thus done is as yet unsuspected except by the physiographer and his pupils. In such a book as this he shows us the rivers at their time-long work of land-sculpture. It is a satisfaction to know that though in the end "the earth be removed, and the mountains carried into the midst of the sea," our habitable area is thus lowered only about one foot in nine thousand years. Meanwhile the destructive process is attended with æsthetic benefit in the charm or grandeur of the natural scenery it creates. Professor Russell has certainly brought well within the scope of the general reader a subject regarded as a province of the learned. The book is well illustrated and indexed. (G. P. Putnam's Sons, New York.)

United States consular reports have obtained high commendation, but it is seldom that any of our consular representatives produces a work of such value and attractiveness to the reading public as Mr. Edwin S. Wallace, late United States Consul for Palestine. In his *Jerusalem the Holy* Mr. Wallace has embodied the literary fruit of his five years' residence at Jerusalem in an

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account of the modern city and its conditions, political, religious, and social, with a brief history of its past fortunes and some conclusions as to its future. The book is well furnished with illustrations and maps. Mr. Wallace was a student as well as an observer in Jerusalem.

Books Received

For Week ending November 18

ALLYN & BACON, BOSTON

Rolfe, John C., and Walter Dennison. A Junior Latin Book. $1.25.

THE BAKER & TAYLOR CO., NEW YORK

Glover, Elizabeth. The Gentle Art of Pleasing. $1.
Jefferson Wildrider. $1.25.
Child, Frank Samuel. A Puritan Wooing. $1.25.

THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION, CHICAGO

Miller, W. Haig. The Mirage of Life. 15 cts.
The Children of the Bible. 15 cts.

THE BOWEN-MERRILL CO., INDIANAPOLIS

Caskoden, Edwin. When Knighthood was in Flower. $1.50.
Laughlin, E. O. Johnnie.

THOMAS Y. CROWELL & CO., NEW YORK

Otis, James. Dick in the Desert. 50 cts.
Dole, Nathan Haskell. The Mistakes We Make. 50 cts.
The Fairy Book. By the Author of "John Halifax, Gentleman." 60 cts.
Hawthorne, Nathaniel. Grandfather's Chair. 60 cts.
Hocking, Silas K. The Culture of Manhood. 35 cts.
Nicoll, W. Robertson. Blessed are the Cross-Bearers. 35 cts.
Rogers, J. Guinness. The Christian Ideal. 35 cts.
Seward, Theodore F. Don't Worry. 35 cts.

DANA, ESTES & CO., BOSTON

Burnett, Frances Hodgson. Editha's Burglar. 50 cts.
Otis, James. The Princess and Joe Potter. $1.25.
Chatterbox for 1898. Edited by J. Erskine Clarke. $1.25.

ESTES & LAURIAT, BOSTON

Hale, Rev. Edward Everett, D.D. The Man Without a Country. 50 cts.
Cheever, Harriet A. The Strange Adventures of Billy Trill. 50 cts.
Little Mr. Van Vere of China. $1.25.

R. F. FENNO & CO., NEW YORK

Mitford, Bertram. The Gun-Runner. $1.25.
Vivian, Thomas J. The Fall of Santiago. $1.60.
With Dewey at Manila. $1.
Rogers, Mrs. Charles R. The Real Bismarck. $2.
Russell, W. Clark. The Romance of a Midshipman. $1.50.

GINN & CO., BOSTON

Gleason, Clarence W. The Gate to Vergil.

HARPER & BROS., NEW YORK

Social Life in the British Army. By a British Officer. $1.
Thackeray, William Makepeace. The Newcomes. Edited by Arthur Pendennis. (The Biographical Edition.) Vol. 8. $1.75.
Watson, H. B. Marriott. The Adventurers. Illustrated $1.50.
Slosson, Annie Trumbull. Dumb Foxglove and Other Stories. $1.25.
Munroe, Kirk. The Copper Princess. $1.25.
Stockton, Frank R. The Associate Hermits. $1.50.

D. C. HEATH & CO., BOSTON

Bull, Jacob B. Fridtjof Nansen. Translated by the Rev. Mordaunt R. Barnard. 30 cts.

THE HELMAN-TAYLOR CO., CLEVELAND, O.

Barker, Laura Cooke. Society Silhouettes.

HENRY HOLT & CO., NEW YORK

Peabody, James Edward. Laboratory Exercises in Anatomy and Physiology. 60 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Scudder, Vida D. Social Ideals in English Letters. $1.75.
Harte, Bret. Stories in Light and Shadow. $1.25.
Hawthorne, Nathaniel. The House of the Seven Gables. Holiday Edition. 2 Vols. $5.
Wallace, Lew. The Fair God. Illustrated. 2 Vols. $7.

GEORGE W. JACOBS & CO., PHILADELPHIA

Stone, Rev. S., D.D. Woods and Dales of Derbyshire. $1.
Taylor, Charles M. Vacation Days in Hawaii and Japan. $2.
Fleckenstein, Alfred C. The Prince of Gravas. $1.25.
Knowles, Archibald Campbell, Joscelyn Vernon. 75 cts.
Blanchard, Amy E. Kittyboy's Christmas. 50 cts.
Habberton, John. With the Dream-Maker. 50 cts.
Gilmore, Mary A. Katie: A Daughter of the King. 50 cts.
Wit and Humor Series. English, Irish, Scotch. 3 Volumes, each 50 cts.

J. B. LIPPINCOTT CO., PHILADELPHIA

Gannon, Anna. The Song of Stradella.
Carey, Rosa Nouchette. Mollie's Prince.
Charles Lamb and the Lloyds. Edited by E. V. Lucas. With Portraits. $2.
Brewer, E. Cobham, LL.D. The Reader's Handbook. $3.50.

LITTLE, BROWN & CO., BOSTON

Parkman, Francis. La Salle and the Discovery of the Great West. Vol. 3. The Old Régime in Canada. Vol. 4. Count Frontenac and New France under Louis IV. Vol. 5. (*New Library Edition.*)

LONGMANS, GREEN & CO., NEW YORK

Whishaw, C. M. The Children's Year-Book of Prayer and Praise. $1.50.
Walford, L. B. The Intruders. $1.50.
Barrow, E. N. The King's Rivals. $1.25.

A. LOVELL & CO., NEW YORK

The Confessions of St. Augustine. Edited, with an Introduction, by Arthur Symons. 40 cts.
Lewes, George Henry. The Principles of Success in Literature. 40 cts.

THE MACMILLAN CO., NEW YORK

Inman, Colonel Henry, and Colonel William F. Cody. The Great Salt Lake Trail. $3.50.
Channing, Edward. A Students' History of the United States. $1.40.
Marshall, Emma. Under the Dome of St. Paul's.
Carlyle, Thomas. Sartor Resartus. Edited by Israel Gollancz. 50 cts.
Milton, John. Paradise Regained, Samson Agonistes, and Other Poems. Edited by Israel Gollancz. 50 cts.
Walton, Izaak. Lives of Donne, Wotton, Hooker, Herbert. Edited by Israel Gollancz. Vol. 1 and 2, each 50 cts.
Farquhar, George. The Beaux' Stratagem. Edited by H. Macaulay Fitzgibbon. 45 cts.

M. F. MANSFIELD, NEW YORK

Price, Rev. E. D. Story of Religions. 75 cts.

A. C. M'CLURG & CO., CHICAGO

Merriman, Effie W. Sir Jefferson Nobody. $1.25.
Dunn, Byron A. General Nelson's Scout. $1.20.
Taylor, M. Imlay. A Yankee Volunteer. $1.25.

CHARLES WELLS MOULTON, BUFFALO

Blackburn, Margaret E. Katharine Conway. $1.25.
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The Religious World

The Open and Institutional Church

The fifth annual Convention of the Open and Institutional Church, held at Worcester, Mass., November 2 and 3, was characterized by the discussion of practical subjects from the standpoint of personal experience. The address of William E. Dodge, Esq., of New York, on Wednesday evening, gave attention to the attitude of the intelligent middle class in our cities towards the churches. Gratefully recognizing the fact that there was never a time when so many good works were being carried on as now, the question, he said, still confronts us, Is the Church of Christ living up to its high trusteeship? The wage-earning population of our cities have, to a great extent, become estranged from the churches. This intelligent middle class of our people will not go to the missions, for they refuse to be patronized. It has been proved in many cases that they will attend and support churches that are planted among them and that furnish a ministry that meets not only their spiritual but their social need. The churches must come into close contact with men. They should all be open to the people, and there should be no barriers raised by money to any who wish to worship. On Thursday morning the Rev. Charles Stetzle, recently called from Minneapolis to take charge of the work at Hope Chapel, New York, gave some practical suggestions regarding Boys' Club work. He showed the need of establishing these clubs in the crowded districts of our towns and cities in order to keep boys out of the saloons and other places of temptation. The primal idea of these clubs is to build character. Rules must be adapted as well as adopted, and to that end a definite plan of work should be laid down. The remarkable success which Mr. Stetzle has had in this kind of work gave special interest to his suggestions. The Rev. George L. Perrin, D.D., pastor of the Every-Day Church, Boston, gave an address on the essential principles underlying the movement for which the League stands. Referring to the twenty or more institutional activities connected with his church, he said that no one of them was absolutely essential to its work, but open doors, an every-day and every-hour ministration in the name and spirit of Christ, were essential. He gave a remarkable testimony regarding the success that had come since the church had been placed on an institutional basis. As a family church it was declining in numbers because of its down-town location. Scarcely any of the members lived within half a mile of the church. Now it is filled to overflowing with a congregation gathered largely from people in the immediate vicinity.

The Federation of our American Churches was discussed under three heads. The Rev. Dr. Everett D. Burr, of the Ruggles Street Baptist Church, Boston, spoke of the "Need." His eloquent address showed that the demand of the hour is federation plus open church methods. The Rev. Dr. J. W. Hegeman, of New York, stirred every heart by his powerful presentation of the opportunity that now offers for bringing the Christian and denominational forces of the country into federative relations. The subject was again taken up in the afternoon session, and the Rev. F. Mason North, D.D., Chairman of the Council of the New York Federation of Churches and Christian Workers in New York City, spoke of the work of this organization. He was followed by the Rev. Dr. Walter Laidlaw, the executive Secretary of the Federation, who stated the methods of its statistical work and the practical and helpful results already secured. In response to an overture from the New York Federation a resolution was passed, which, it is hoped, may result in important action in the interests of co-operative service throughout the country.

The Rev. Leighton Williams, of New York, read a paper on "The Union of the Spiritual and the Social in the Christian Life." Tender and evangelical in spirit, it expressed convictions born out of personal experience in close touch with the life and need of one of the most crowded districts of the metropolis of the country. The heart close to Christ, the life close to humanity—this was its plea. "The Open Church" was described by the Rev. Henry Mottet, D.D., rector of the Church of the Holy Communion, New York, and the worthy successor of the sainted Muhlenberg. Following his definition of an open church, Dr. Mottet briefly sketched the history of the church of which he is rector, which for more than half a century has illustrated and exemplified the open church principles and spirit. From a plea in this church

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and a gift of thirty dollars were laid the foundations of the great St. Luke's Hospital. St. Johnsland and numerous other institutional activities find their center and source in this church, whose doors are open on all days. The Rev. Floyd W. Tomkins, of Grace Church, Providence, made a plea for open church doors that was both eloquent and forceful, and an indictment of the present almost universal closing of these doors except during the hours of Sabbath worship. At the closing session on Thursday evening the Rev. George Hodges, D.D., Dean of the Episcopal Divinity School, Cambridge, Mass., gave an admirable and helpful address on "The Social Mission of the Church." The Rev. Dr. Watson L. Phillips, of New Haven, Conn., spoke to the question, Ought the churches in well-to-do sections in our cities to come into organic connection with work in the destitute districts? The Secretary of the League, Dr. E. B. Sanford, reported that in every respect the year had been the most prosperous in its history. The Convention met in Pilgrim Congregational Church, the Rev. Dr. Alexander Lewis, pastor.

Death of Ex-President Samuel C. Bartlett

The Rev. Samuel Colcord Bartlett, D.D., formerly President of Dartmouth College, died at his home in Hanover, New Hampshire, November 16. Dr. Bartlett for many years was a conspicuous figure in the educational and ecclesiastical life of our country. He was best known as Professor in the Chicago Theological Seminary and as President of Dartmouth College. In earlier life he held pastorates in Monson, Mass., in Manchester, N. H., and in Chicago. He was also Professor of Moral Philosophy in Western Reserve College. He was a frequent contributor to papers and reviews, usually writing on theological subjects. He published several books, among which may be mentioned "Life and Death Eternal" and "Sketches of the Missions of the American Board." He was always a conservative in his theology, and during the controversy in the American Board at first was strong in his support of the old policy. But as time went on his attitude changed, and from being a conservative partisan he became one of the most generous and conciliatory of men, and it was largely due to his magnanimity and wisdom that the difficulty was so wisely and effectually settled. He was an able, earnest, brave man of the Puritan type of half a century ago. Of his children a daughter is the wife of the Rev. H. A. Stimson, D.D., of New York, and a son is a missionary in Japan.

Dr. Thomas C. Hall

The return of the Rev. Thomas C. Hall, D.D., son of the late John Hall, D.D., to this country, and his appearance in the pulpit so long honored by his father, is an event worthy of special mention. Dr. Hall preached to a very large audience in the Fifth Avenue Presbyterian Church on Sunday, November 13, and that fact gave rise to the rumor that he might be considered as a possible successor of his father. Among all who have been mentioned for that distinguished position none would come so near to filling the place, and he would fill it full both intellectually and spiritually as well as physically. Dr. Thomas Hall has had a singularly successful career. He has been settled in Omaha, and in two churches in Chicago. His last pastorate in that city was in the Fourth Church, which first came into prominence under the ministry of Professor David Swing. Under Dr. Hall it regained its old position of leadership, but his health gave way because of the strain of his many duties, and for about two years he has been abroad. Dr. Hall much resembles his father in appearance and in his manly character, but in many ways differs from him. He is a scholar with his eyes wide open to the problems of to-day, both critical and social. He is an independent thinker, and a brave and fearless preacher of the truth as it has been interpreted to him. He would make an ideal successor of his father, and is just the type of man for such a throne of power; but, alas! he will not be seriously considered, and largely because he believes in the continuous revelation quite as earnestly as in that which was realized two thousand years ago.

The Ministry and the Colleges

An interesting series of statistics has been prepared by Professor John C. Schwab, of the Faculty of Yale University, showing to what lines of activity the graduates of that University have devoted themselves after leaving the institution. He has traced the vocations of in all about 7,500 graduates. Since 1840 he has full returns from the classes, and about 6,500 graduates are followed to their life-work from that year to 1893. At the end of the last century about 39 per cent.

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of the students entered the ministry. During the first half of the present century about 28 per cent. became ministers. "Since the Civil War the figure for individual classes has varied between 3 and 13 per cent., but the average figure for five-year periods has remained noticeably constant at 6 and 7 per cent." At first about one-third of the students became ministers, one-third lawyers, and the remainder were divided between other professions and business. In the tables of 1891–3, 35 per cent. were preparing for the law, 31 per cent. for business, 8 per cent. for medicine, 12 per cent. for teaching, and 7 per cent. for the pulpit. Various inferences might be drawn from these figures, many of which would be false. In the earlier times few but those who intended to be ministers or lawyers went to college; now great numbers who intend to follow other pursuits seek a liberal education. Moreover, the proportion of those studying for the ministry is far larger in some institutions than in others. But there are two other facts which also have to be considered. The ranks of the ministry in this country are continuously recruited from the Old World, especially Great Britain, and also from those who, if not so well educated as they should be, have by severe tests proved themselves to be efficient Christian workers. These statistics do not show that a much smaller proportion of persons are studying for the ministry, but they do show that a far larger number are studying for other professions and for business.

A Bicentennial

Among the churches of the country few have had a more useful history than that of the First Presbyterian Church of Philadelphia, which to this day perhaps is best known as "Albert Barnes's Church." It has completed a noble history of two hundred years, and it is fitting that the event should be appropriately celebrated. Among the speakers announced for this interesting occasion were the Rev. Herrick Johnson, D.D., of the McCormick Theological Seminary of Chicago; the Rev. Wallace Radcliffe, D.D., Moderator of the General Assembly; the Rev. George W. Chalfant, D.D., Moderator of the Synod of Pennsylvania; the Rev. Stephen W. Dana, D.D., Moderator of the Presbytery of Philadelphia; and the Rev. George T. Purves, D.D., Professor in the Theological Seminary at Princeton. The pastor of the church is the Rev. George D. Baker, D.D. In earlier times this was one of the largest and strongest churches in the denomination. It is still strong, but is in a down-town location. It will always be associated with the ministry of Albert Barnes, during whose pastorate it was more prominent, if not more useful, than it had been before or has been since.

Resignation of Dr. Rylance

The resignation of the Rev. Joseph H. Rylance, D.D., rector of St. Mark's Church, removes from active service in New York a minister of conspicuous ability and usefulness. For twenty-seven years he has served the one parish, which is now far down town, but which a few years ago was one of the wealthiest on Manhattan Island. He succeeded such men as Henry Anthon, D.D., and Alexander Vinton, D.D.; and, while the upward movement of population has left St. Mark's stranded in the region of the Bowery, the ministry of Dr. Rylance has been singularly successful. He is more interested in theology than in ecclesiasticism. He is a Broad Churchman and an able exponent of the "new theology." He began his ministry in England, but has been in the United States since 1863. He had served parishes in Cleveland and Chicago before coming to New York. His people have made him Rector Emeritus and provided for him a suitable salary during his life. In speaking of this subject the resolutions adopted say: "We make record of the fact that we offered to him a larger sum, which he declined, in which declination he followed precedents set by himself, having twice upon his own motion reduced his own compensation—precedents so unusual as to be worthy of special mention." Dr. Rylance's resignation was hastened by an affection of the throat which compelled him to cease from labor for a period. With his wife, he expects to sail for Europe in December.

Rabbi Gottheil's Silver Jubilee

Few ministers are more worthily or universally loved than the genial and noble Rabbi of the Temple Emanu-El in this city. For twenty-five years he has ministered to what is probably the largest and most prominent congregation of Jews in the United States. While absolutely loyal to his own convictions, he has been in loving fellowship with ministers of other denominations, and has been hopeful to all whom his influence has reached. Among his public utterances which we distinctly remember was one at the

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Unitarian Club in New York on the subject "Morality—what is better?" He made at that time a noble plea for spiritual religion as the only enduring foundation of individual and social morality. Among the many tributes which were paid to the late Dr. William M. Taylor, of the Broadway Tabernacle, none was abler and none more heartfelt than Rabbi Gottheil's. The spectacle of a Jewish Rabbi in fervid eloquence eulogizing the services of one who was trained a Scotch Presbyterian was a sight not soon to be forgotten. The celebration of Dr. Gottheil's silver jubilee occurred on Friday evening, November 18. Addresses were delivered by the Rev. Joseph Silverman, D.D., the Rev. Robert Collyer, D.D., and by Rabbi Gottheil. Resolutions were read which had been adopted by the officials of the Synagogue, "thanking their pastor for his long labors, praising him for what he had accomplished, and congratulating him on the anniversary." On the platform sat some of the most conservative ministers in New York and some of the most liberal side by side with eminent Jews.

A New Catechism

One result of the Federation of Free Churches in England has been the preparation of a catechism by a joint committee which has been at work for more than two years. It should be remembered that this Federation includes all the evangelical churches of England except the Established or Anglican Church. The new work is one in whose preparation the ablest men of the Baptist, Wesleyan, Methodist, Presbyterian, Congregational, and, we believe, Quaker denominations have participated. It will be signed by the leaders of all the evangelical denominations in Great Britain, and will be issued simultaneously in England and America. This is the first approach to something like an Ecumenical Catechism which has appeared since the Reformation, and we watch for its publication with great interest.

College Christian Association at Wellesley

This Association, which includes both faculty and students, was organized before Wellesley had passed her first decade, for the purpose of strengthening Christian fellowship and effort. One of the main objects to which the Association devotes itself now is the raising of money to support Dr. Julia Bissell, a medical missionary in India; an average sum of $1,000 being aggregated toward this end each year. The work of the Association is carried on almost entirely through committees, of which there are eight. The features touching most intimately the lives of the students are the Thursday evening devotional service and the Sunday Bible class. Two out of every three of the Thursday services are conducted by faculty or students, a speaker from out of town being often invited to take charge of the third evening. For their guidance in studying last year the Bible class took up Robert E. Speer's "The Man Christ Jesus." The services for one Sunday evening in each month were under the auspices of the Missionary Committee of the Association, with the result that during the year addresses were made by various home and foreign missionaries. The Temperance Committee also, having as its object the awakening of interest "in the great work being carried on in the outside world by the temperance workers," had several meetings, and at the last of these was addressed by Mrs. Baker, Secretary of the Massachusetts W. C. T. U. Two distinct branches of work were in charge of the General Religious Committee, one in connection with the Sherborn Reformatory Prison, a half-dozen miles distant, the other with the Needlework Guild. The prison work consisted of bi-monthly talks before the women prisoners, by different students. Meanwhile the Needlework Guild collected articles for a missionary box to be sent abroad. The Indian Committee, in turn, sent a large, well-filled box at Christmas-time to some Western Indians. The aim of the Correspondence Committee is to keep in touch with the Wellesley women (there is a goodly number) who have gone to the foreign field, and likewise to bring to those at home something of the enthusiasm and spiritual impulse which sent them forth. The duty of the Reception Committee of the Association is to welcome newcomers at the opening of each college year. Members of this Committee meet each incoming train, while in College Hall other members maintain a Bureau of Information. The Association aims to include as many as possible in active work, and out of the nearly eight hundred instructors and students a very large majority hold active membership with the Association. A chapter of the College Settlements Association, established about six years ago, has a large membership, and helps to support the work of the Boston settlement, Denison House.

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Correspondence

A Correction

To the Editors of The Outlook:

In the number of The Outlook for November 12 a notice is given of the recent meeting of the American Section of the Executive Commission of the "Alliance of the Reformed Churches throughout the World holding the Presbyterian System." This report contains one or two statements which need correction. For instance, the Rev. Dr. J. Addison Henry, of Philadelphia, was not elected a member of the Commission in place of the Rev. Dr. John Hall, of New York, but was chosen to take Dr. Hall's place on the Committee on Work on the European Continent. Dr. Henry has been for some time a member. Further, it was stated that the Commission "decided that six months' deliberation was necessary before they dared appoint a committee on great questions of public morality." That the Commission made the subject of the appointment of a standing committee on morality a matter for consideration at the next meeting, which is to be held at Richmond, Va., on April 13, 1899, is true. The Commission also ordered that at the same meeting the question of the appointment of a Standing Committee on Young People s Societies should be considered. But the Commission has no power to constitute such committees. All that it will be able to do next spring, under the Constitution of the Alliance, will be to refer, with favorable action, the establishment of these two committees to the seventh General Council of the Alliance, which will meet in Washington, D. C., September 27 to October 6, 1899. The Standing Committees of the Alliance are consti uted only by the Council, and each Standing Committee is composed of two sections, one for the Western or American branch of the Alliance, and the other for the Eastern or European section. That there were differences of opinion as to the advisability of establishing one of the Standing Committees above referred to is a fact. But objection to the appointment of the Committee was made by only two members of the Commission, and the change in the title of the proposed Committee was made because the idea of "Reform" may mean, Reform of the National Constitution by the insertion of the acknowledgment of God, or Prohibition, or Municipal Reform, etc., etc. It should also be added that the gentleman who proposed the Committee, the Rev. Professor John McNaugher, D.D., is one of the representatives on the Commission of that most orthodox Church, the United Presbyterian.

WM. HENRY ROBERTS,
American Secretary of the Alliance.

A Tribute to Mr. Bayard

To the Editors of The Outlook:

It was my pleasure to meet Mr. Thomas F. Bayard on the steamer St. Louis in the summer of 1897, between New York and Southampton, and in a small measure renew my acquaintance with him as a boy (myself) and near neighbor. Having seen him but little, if any, in the last twenty years, I asked him what he considered his home, feeling uncertain whether Wilmington would satisfy a man of such reputation and attainments, and whether England had not proven, as in some other cases, of more attraction for the closing years of his life. He turned slowly to face me, and pathetically and very deliberately said, "What place would you think I would call home?" then spoke sadly of the changes in his associates and friends of his native town.

On the same steamer, returning to England for a vacation, was an English sea-captain, a cosmopolitan, equally at home in London, New York, or Rio Janeiro. He could, from personal experience, confirm Kennan's narratives of cruelty to Siberian exiles, and had, as a lad, been put in irons on a British steamer for attempting to shoot one of the overseers who was lashing an unfortunate woman, of evident refinement, loading the vessel with coal at a Siberian port. Speaking of Mr. Bayard, the captain abruptly said, "We love Mr. Bayard." I asked him, "Why?" "Because he always says and does the right thing." More than ever was I impressed with the thought that in making himself beloved by the English people he could in no surer way have developed and prepared the way for the present cordial feeling between our Government and that of the British Isles; and, what is more, between our people and theirs.

In January last I met Mr. Bayard in very different surroundings—seated in a front

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pew of the Old Swedes' Church at Wilmington, with its two hundred years of history—worshiping in the church of his fathers, among the poor but worthy, he rising slowly and joining in the responses, the more impressively because often a trifle behind the minister and congregation.

It was, to my mind, a picture of the best of American life, a man honored as scarcely another American had been by Queen Victoria and her people—himself of royal descent, but honored rather for himself and his people; and the simplicity of the scene made an impression not to be forgotten.

S. E. H.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Can you tell me whether there is in this city any organization which has for its object the instigation of emigration from the city into the country? Each year, as one returns from the fresh, sweet-smelling country to the dusty, crowded, nerve-destroying streets, one wonders if there are not hundreds who would gladly exchange the latter for the former, did they but know where to go where they would be sure to find work. Constantly one hears of the cry in the city for more work, and the cry in the country for more workers. If both voice a need, it seems strange that they do not hear each other.

C. L. D.

The Cooper Union Labor Bureau, No. 15 Cooper Union, New York City, for several years has been sending men without work in the city to places in the country in need of workers. Last winter they sent out two or three hundred men. The State Employment Bureau, whose headquarters are in Albany, with a branch office in this city, is conducted by the Department of Labor, and from its knowledge of the conditions of labor throughout the State is constantly endeavoring to keep the various trades informed of localities where their services are wanted.

1. Can you tell me the probable meaning of Christ when he said: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force"? 2. Is there any accepted tradition, that you are aware of, of the final fate of the ark of the covenant at the capture of Jerusalem by the army of Nebuchadnezzar extant among Jewish scholars? 3. Can any of the readers of The Outlook give information where a book published about 1856, entitled "Captain Canot, or Twenty Years an African Slaver," can be obtained? Name of publisher is unknown to the writer.

P.

1. He meant that the sovereignty of righteousness (the "kingdom of heaven") is not to be realized among men except by an energetic struggle. The Greek word employed denotes either "force" or "violence," according to the connection. Jesus did not mean violent men, but forceful men. 2. None that we are aware of. 3. Referred to our readers.

1. What book best sets forth the "modern theology"? Does Fairbairn's "Place of Christ in Modern Theology"? 2. What is the best commentary on the "Pilgrim's Progress"?

C. W. J.

1. Professor W. N. Clarke's "Outline of Christian Theology" is better than Dr. Fairbairn's book (Scribners, New York, $2.50). Another good book, giving more prominence to the social side of Christianity, is "The Divine Drama," by G. R. Pike (Macmillan, New York, $1.50). 2. "Bunyan's Characters," by Dr. Whyte, of Edinburgh (can be ordered by any bookseller from Oliphant, London, 2½ shillings), together with Dr. John Brown's "Bunyan: His Life, Time, and Work" (Houghton, Mifflin & Co., Boston, $4.50).

The belief that the originals of Raphael's "Hours" have been destroyed arose naturally from the fact that the room in the Vatican on whose walls they were painted as panel pictures belongs to a suite of apartments closed for many years to visitors. We are now told that the Pope has given orders that certain necessary changes and repairs be made, in order that these rooms may again be opened to the public. There are Americans who have recently seen Raphael's "Hours," and many more may hope to do so in due time.

M. H. B.

If "A. H." desires a history and description of Raphael's "Hours," a complete account can be found in a book by Miss Mary Williams, published in Boston by Little & Brown, perhaps eight years ago. Miss Williams was a resident in Rome for many years, had private access to the Vatican, and eminent help in preparing this account. The book is finely illustrated. The retail price is $10, and it ought to be in every library.

L. W. L.

Could you or any of your correspondents put me in the way of securing a copy of a poem in which the analogy is drawn between the revolution and rotation of the earth and the ideal Christian life? The refrain is somewhat in this wise:

"Onward forever, forevermore onward;
And ever she turns herself trustingly sunward."

H. O. J.

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For the Little People

A Bee Hunt

By Mrs. Annie Hamilton Donnell

Lynn's face and Betty's were full of delighted mystery, and even little Fitzpatrick's roly-poly countenance radiated the joy of secrecy.

"We're de-fectives, mamma—pink ones," announced Fitzpat'.

"Oh, ho, you funny chicken!" laughed Lynn. "He means *detectives*, mamma. Uncle Spence said we'd play be Pink'ton men, you know."

"Dear me, you frighten me!' cried mamma, in mock dismay.

"Oh, 'tisn't you—we aren't a-going to detective you, mamma," Betty exclaimed, hopping up and down in glee. "It's *bees*."

"Bees? Then it's a bee-hunt in the wind, is it?"

"Yes'm, with Uncle Spence," Lynn explained; his eyes shone with excitement. "Won't it be splendid? We'll bring you home *oceans* o' honey! You track 'em this way, you know—with strings. One string goes this d'rection—so, and the other one *so*." Lynn's arms waved wildly toward mamma. Then he crossed them at the little brown wrists.

"And where the strings criss-cross, *so*, you find a bee-tree, and chop it down, and—"

"Ho, there, Pinkertons—forward, march!" called Uncle Spencer's big, cheery voice.

"Off with you!" mamma laughed, "and I hope Uncle Spencer's lines won't get as tangled as yours, Lynn!"

It was late September, and how gay the woods were! How clear the air was! How the cedar-birds and the cow-blackbirds were chattering, and the chestnuts were dropping! Just to be out-of-doors was a treat; and then to feel as if somewhere ahead, in the scarlet and gold woods, was a bee-tree waiting to be "detected!"

Uncle Spence and Lynn carried what Fitzpat' called the "baggages." There was the little box of honeycomb to trap the bees with, the compass, the ax, and the pail to carry the honey home in.

"But where's the strings, Uncle Spence?" asked Betty, in sudden alarm.

"To find the bee-tree with, you know," explained Lynn.

"Oh!" Uncle Spence laughed, and tapped his compass lightly.

"In here, Betty," he said, "but not wound into a ball. They're only imaginary 'strings,' chick."

When they got to a fence on the outskirts of the woods, Uncle Spence set down the honey-box and took off the cover.

In the goldenrods close by the bees were humming, and he caught one deftly and slipped it into the box. How quickly it buried its nose, and, presto! half its fuzzy brown-and-yellow coat, in the sweet mass!

Presently, honey-loaded, it rose slowly into the air, and, after circling about uncertainly a minute, flew straight toward the woods.

"Good!' cried Uncle Spence. "We'll try it again."

Another bee, and another, followed the first, with their loads of sweets. Then they all came back again, with recruits, for more. With the compass Uncle Spencer found the exact direction of their flight, and they all followed it into the woods, breaking branches and hacking tree-trunks—"blazing a path," Uncle Spence called it.

"There, that's far enough, I think," he said, after a while. "Their tree must be quite near, because the bees flew back so quickly. Now we'll go back to the fence and begin all over again a few hundred yards further on."

The box of honeycomb was set down in a new place, and again the unsuspecting little bees loaded themselves from it, and hurried away home. Again Uncle Spencer found the direction they went, and followed it up carefully. It was not all done in a twinkling—oh, no—for sometimes they lost the traces of the little brown fellows altogether, and sometimes they proved to be "tame" bees, and flew off to their hives on some farm.

It took patient watching and waiting, and *such* sharp eyes, before they could be quite sure.

When they had gone half a mile on their second "line," suddenly Lynn cried excitedly, "Here's the birch-tree you chopped into, Uncle Spence—oh, and here's where I broke off twigs!"

Sure enough, they were crossing their first "line;" the bee-tree must be near!

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It was a thrilling moment; and how much more thrilling still when little Fitzpat' discovered a fat bee squeezing out of a crack in one of the tree-trunks.

The bee-tree! the bee-tree!

The rest of it was thrilling, too, especially when the bewildered bees swarmed out of the cleft trunk and made a dizzy black cloud in the air. But who was afraid, when Uncle Spence said, "Poh, you *needn't* be, one speck! Bees don't sting un-'fraid folks—it's only 'fraid cats."

"I think bee-hunting's the most fun there is," Lynn declared at supper-time.

Betty took another slow, enjoying bite of her bread and honey. "'Cept *this* fun," she said.

His Thanksgiving Dream

By Agnes M. Smith

Three plates full of turkey with cranberry sauce,
And four or five vegetables, too,
And candy and raisins and ice-cream and pie—
Poor Tommy! How little he knew
What a quarrel they'd have in his little insides
In the course of that Thanksgiving night!
The people he dreamed of were all so mixed up,
He couldn't get one of them right.
Miss Muffet was sitting on something quite high,
It wasn't a tuffet at all;
It looked very much as if—yes, it must be!
It *was*, Humpty Dumpty's red wall!
And Humpty see-sawed with Miss Margery Daw—
He tumbled, and came down too soon;
And Little Red Riding Hood, dear little girl,
Ran away with the Man in the Moon.
King Cole, he was busily shaving the pig;
The barber was singing "Ding Dong!"
The maid wasn't hanging out clothes as she should,
She was singing the sixpence song.
Jack Horner was asking the little black sheep
To give him a bag full of wool;
And "Diller a Dollar," that ten o'clock scholar,
For once was quite early at school.
Now "Rockaby, baby, upon the tree-top"
Was queer for Tom Tucker to sing.
The Queen ate her honey with Little Boy Blue;
The little dog laughed—at the King!
Now Little Bo Peep rode to Banbury Cross
So fast that Cock Horse couldn't stop!
When Old Mother Hubbard went to the cupboard,
She found it was full to the top!

Now Tommy slept badly because of all this;
He hated his pie and ice-cream,
And he was right glad, when he woke up next day,
To find it was only a dream.

A Happy Family

In Africa is a family who certainly must be very fond of animals. They have as pets a wildcat, an ape, an English terrier, a black-and-tan with four little puppies, and a lion cub, in addition to goats, sheep, hens and chickens, and ducks. All these queer pets live together most amicably, each having the food which it best likes; and, strangest of all, these animals have a cook whose business it is to prepare the food the way each of the pets likes it. The lion cub's name is Moto. The lion cub was so beautiful that his owner was offered a large price for it, and when it was five months old he started with the cub for the train, fifteen miles away. The whole journey was made in a bullock-cart. All the family cried when Moto left, and the other pets were quite dull and lonesome for several days. After a journey of one hundred and sixty miles by train to the coast, which the owner of the cub made with him, the cub's picture was taken, in order that the family might not forget entirely how Moto looked, and then he was put aboard the vessel for England.

Friendship

Surely there can be few greater pleasures than establishing such intimacy with the birds about our homes that they know no fear when they see us. A gentleman living in Florida tells a beautiful story of the friendship which he and his wife established with a dear little humming-bird and his wife. These little humming-birds, usually so afraid of human beings, will drink from a cup which this gentleman or his wife holds. The gentleman tells how he began to train the birds. First he would stand in one place near a jasmine-vine on his piazza which for some reason was very attractive to this pair of birds. They worried at first, but after a time came nearer and nearer, hovering about the

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vine, and at last alighted on it. When they had done this every day for a week, the gentleman put some sugar in a saucer, dissolved it in a little water, and, holding his hand very steady, waited for the birds to come to the saucer for a sip, which they did; and those two little creatures after that would call in the mornings for their taste of sugar. The gentleman put the saucer down on the piazza, but soon discovered that little birds, like little boys, may be too fond of sweet things for their own good, for he noticed that the birds were not so well that afternoon. After this discovery he never left the saucer with the sugar in it within their reach, except for one or two sips while he held it. This gentleman says that, in order to have the wild birds familiar with you, you must be very quiet, never startle them, never jump if they alight near your face, study what they like to eat and provide it for them, first at a little distance from you, and then sitting nearer and nearer to the food until you can hold it in your hand and the bird will take it. Love and kindness and wisdom, he says, win the friendship of all wild things in feathers.

The Home Club

A Community Problem

Dear Outlook: Can you or any of your readers suggest to a long-suffering neighborhood a plan for improving the manners and morals of a group of noisy, rowdyish boys from twelve to eighteen years old? The chief difficulty lies in the fact that most of them are the children of well-to-do parents, who would no doubt resent any interference in the bringing up (?) of their sons, but who evidently lack either the power or the desire to make home as attractive as the street. A SUBSCRIBER.

Alas that this complaint, or, more properly, statement, might be signed by the residents of so many places! It is doubtful if a community of any considerable size could be found that does not have its boy vandal, boy bully, boy screamer; and fortunate indeed is a community if it does not have girls to whom, in a less degree, the terms could apply. Remedy lies in a closer community relation between the homes. Where there is money, the forming of a neighborhood athletic association for boys would be the best and wisest solution. The hiring of a field and a building or room and a director would be, in many cases, the best investment of money the parents could make. Boys must play; the street or road is the one place where, in communities where boys can congregate in any numbers, they may play. The play side of boy life must be recognized, is being recognized, in large cities by the opening of playgrounds and gymnasiums in the tenement-house districts. The boys of the wealthy families are sent to schools that offer opportunities for the development of this side of boy life. The great middle classes do not make provision for the play side of boy life, and the boys suffer. It is the lack of community co-operation that deprives boys of their rights in this respect. Parents must seek the good of the children of all the neighborhood, if they would secure the good of their own children.

There is another side to this problem. Parents are often entirely ignorant of the manners and character displayed by their children when at liberty. Their children in the home have no liberty; they are controlled and repressed all the time. That represents their standard of government; this is what they call training. Were they familiar with their children, they would know child nature, and by the home training protect the community.

The fairest, justest attitude for the offended community to take—fairest to itself, justest to the child who offends the peace of the community—is to complain in quietness of spirit to the parents of the child, and let their future action depend on the attitude they take. In nine cases out of ten the child offender will find a judge, jury, and sheriff in his own home that will control him. In the tenth case the offender must be the object of altruistic effort by some wise member of the community. Perhaps some one has succeeded in reforming the child offenders of the neighborhood peace, and will give the method to The Outlook.

The Citizen and the Laws

The State Board of Health of New York has discovered that smallpox has been existing in a mild epidemic form since last May in the northern part of the State. The following circular has been issued by the Board to the school authorities:

In view of the existence of smallpox in the west central part of this State, the disease having

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prevailed in a mild form since May last, this Board has stationed a Medical Inspector in the infected district for the purpose of aiding the local health authorities in their efforts to suppress the disease.

It is found upon investigations made by our Inspector that in some places a very small percentage of the children in attendance at the public schools have been vaccinated, the school authorities in many instances having failed to enforce the provisions of Section 200 of Chapter 661 of the Laws of 1893.

This law is mandatory upon the school authorities, and its wisdom is obvious under the existing condition. You are therefore requested to cooperate with this Board in its efforts to arrest a possibly serious epidemic by prompt enforcement of the provision requiring the vaccination of children in the public schools of the State.

While the cases of smallpox which have existed and those that now prevail are generally of a mild type, it is not known at what time the disease may take on a more virulent form, and result in most serious consequences to the people of this State—a condition which this Board hopes to avert, and can only by concert of action on the part of the school authorities and local Health Boards of the State in the enforcement of the different provisions of the public health law relating to contagious and infectious diseases.

The citizens of every district are morally responsible for the health conditions of the community. The prevalence of any form of disease in a community is a reflection on its intelligence. That form of good nature which allows a contagious disease to spread through a community because a neighbor may be inconvenienced or even hurt by enforcing the laws that exist for the protection of the community is criminal. That selfishness which saves one's self from the inconvenience occasioned by the enforcement of the law is in itself a deplorable crime against the community, for it involves the lives of its citizens. The knowledge to-day of the danger of concealing the presence of contagious diseases is too well known to excuse concealment; it is known that heavy penalties exist for the punishment of those who become parties to the concealment. The failure to obey the law for the protection of the community is but a proof that the passing of laws in advance of the intelligence and moral sentiment of the community demands an executive authority of tremendous force to compel obedience to the law. The best executive officers for the enforcement of the law are the people who are benefited by the enforcement; until this comes, force must be the executive power, and this must always be a charge against the community as well as the individual.

Mothers' Organizations

The organization of mothers' clubs and congresses is indicative of the growing comprehension by the mothers of to-day of the importance of child training. At a recent meeting held in New York it was intensely interesting to see the many types of women, the many social grades, all interested in the one subject, the development of children. There is no question that the comparing of notes, the exchanging of experiences, by mothers must give light and suggestion to those struggling with peculiar traits, physical, mental, or moral. It would seem at times as if the Church everywhere ought to foster and encourage this work; that it should endeavor to interest the teachers in the Sunday-schools to join with the mothers in these conferences that are seeking the way to create the right environment for the child. That the teachers of the day-schools are an imperative adjunct to intelligent consideration of the whole problem of child study is so well understood that teachers have taken the initiative in forming Parents' Associations and Parents' and Teachers' Leagues. The ultimate end is the same for all, emphasis on the educational question being laid in the organization developed by teachers. The trend is in the right direction; what is needed is that the whole movement shall be intelligently directed, not made to serve as a reason for more meetings, more organizations, more officers.

Restoring the Birds

The very recently organized American Society of Bird-Restorers, aiming to bring back our native song-birds to settled communities and to increase them everywhere, has already accomplished some gratifying results. Patrols for observing and protecting birds have been organized in various places, and the Society has attracted the attention and secured the indorsement of leading men and women all over the country. The scope of the Society is national, and its aims broad but distinctive; while it abundantly provides for the co-operation of youth, it is not a juvenile society, but appeals to all. Much of its work can be best done by men. The recent appointment of Bird-Wardens by the Massachusetts State Board of Agriculture is a helpful movement in accordance with the plans of the Society. Fletcher Osgood, the organizer and manager of this Society, will answer all inquiries addressed to him, with return postage, at Boston, Mass.

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